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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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The New Look at Deaconess

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June 11, 1952

FROM COVER TO COVER

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READERS WRITE

Fear "Yankee Invasion"

Thanks for your chatty column, "Golden Dome to Golden Gate." It is meaty and sometimes mighty. Keep it up! It is stimulating.

Better think twice and thrice before you re-christen your paper "The Yankee Methodist," for some of the Southern brethren who read your excellent weekly journal still fear a Yankee invasion. Blue coats can still be envisioned by grandsons and granddaughters of men who wore the Gray!

Why not call the paper "The Bostonian," and let it cover the country like Dixie is covered by the dew?

EDWARD J. REES,
Nashville, Tenn.

Harder Than You Think

The present studies of Episcopalians and Methodists leading toward union of these two church bodies is of great interest. The main intention which is at the root of the conversations now being carried on is a commendable one.

It is reported that a comparison of the doctrines and ritual of the two churches has been made, and that in these respects the two denominations still have very much in common. However, one wonders what would happen if a parallel arrangement were made of Methodist and Episcopalian pronouncements on social questions, — war and peace, economics and industry, the liquor problem, gambling, the personal habits of ministers. Would we be found to be as close together as we are in matters of doctrine and ritual?

As a matter of fact, the Methodist revival was not in the field of doctrine and ritual, but in matters of spirit, enthusiasm and practical Christianity. The early Methodists were ascetics and puritans in revolt against worldliness and unspirituality in the practice of everyday religion. The vigor and new spirit which they introduced into the religious scene was on a basis and way of life with which many Episcopalians still disagree. Imagine a Methodist clergyman serving cocktails to his official board!

It may be harder than you think to put back the "stove" which the Methodists carried with them when they left the cold walls of 18th century Church of England religion!

(Rev.) C. F. AVEY,
Athol, Mass.

Behind The Times

Reading the report of the General Conference in the last issue of ZIONS HERALD, I came to the paragraph reporting the Conference action denying to women the full ministerial privileges. I thought for a moment that the printer had misplaced the item and that I was reading the column of a hundred years ago, but was assured by my wife that I really was reading the reports of the 1952 Methodist General Conference.

I wonder what the hard-working women of the Woman's Society, and their leaders, many of them able and clever women, think of being classed as inferiors. A large part of whatever measure of success any church may attain is due to their efforts.

Amending the Constitution of the United States to right wrongs is a tedious and difficult task, but many years ago the Constitution was amended to give women equal rights of citizenship. Are we to believe that The Methodist Church, presuming it to have somewhat of a Christian viewpoint, does not believe that this injustice should be remedied?

However, as usual, ZIONS HERALD contained many other articles which it w joy to read, including the very fine edit on the Conference resolution on the M odist Federation for Social Action. I ass from the Conference action on this, and the Central Jurisdiction, that San Fran does not suffer from lack of fences.

WARREN O. GRAN
Springfield, M

To Offset

To offset Mrs. Swindler's tart letter, vealing disgust with your paper, may I soothe your feelings by stating that in opinion ZIONS HERALD is one of the religi journals which presents the news and truth from a thoroughly Christlike po of-view.

What Mrs. Swindler is disgusted with does not say, but if it is your insistence u the application of the principles of Jesus the social problems of our present or then more strength to you.

Possibly Mr. Swindler has influenced wife to disagree with your passion for just and your concept of religion, as somethi based on fellowship, rather than a contr ual relationship between God and man.

More power to you.

(Prof.) S. RALPH HARLOW
Smith Colle
Northampton, Ma

Wesley's "Schismatics"

Are you sure that the objections of "t few Anglo-Catholics" to some features of t proposed reunion of Methodists and churc men "will not carry too much weight in t future discussions" of the matter? (Edit ial, Z. H., May 28th, p. 7) Just how few, wonder, are they? Do you know?

Regardless of them, certainly The Ep copal Church will continue to require those who minister the sacraments at its a tars that they shall be ordained to the pries hood by bishops of the apostolic successio it will not have women ministers, and will not have unordained theological studen administering the sacraments. This is n an "Anglo-Catholic" position, but the pos tion of the whole Episcopal Church as ev denced by its Ordinal. This Church is "ful of men who came in from the various d nominations, many of them Methodists, b cause in this Church they could feel sure the validity (not merely "effectiveness") their ministry and of the sacraments they a ministered.

Wesley was the one who expressed "h ror" when Methodists began calling the selves "bishops." He begged them not to it — they were merely Methodist super tendents. If there is a real difference tod when did the transformation take place?

The Episcopal Church regrets the stup ity on her part that cost us the fine body

(Continued on Page 23)

Why Are Our Churches Concerned?

HERMAN MORSE

I SUPPOSE THE simplest answer to this question, and perhaps the most adequate, is that the churches concerned because we are concerned with people as man beings. We can't afford not to be concerned with thing that vitally affects the welfare of people as hu-n beings. Perhaps that is too simple an answer.

Many angles might be considered, but I propose to dis-s three grounds for the churches' concern: first, in re-on to the fundamental nature of social organization a basic philosophy of social relationships; second, in ation to considerations of social justice and the rele-ce of Christian principles for social practices; and rd, in relation to the churches' responsibility for minis-to the entire population and to society as a whole. at is, briefly, the churches' concern is grounded in social losophy, Christian ethics, and organizational strategy.

Whatever else it may be, the church is a social institu-n, intimately related to and strongly influenced by the e of social organization of which it is a part. Any listic view of the church's social relationships must in-de a recognition of its responsibility to help shape the m of that social organization. The church has a funda-ntal concern with the community. Some have tried to w a sharp distinction between a concern with indi-luals and a concern for society. The distinction is gely fallacious, since we have almost no access to the dividual apart from his social relationships.

HERE WE CONFRONT one of the most significant tension points of our day. The tendency of modern ularism is to relegate the church to the position of just e among many social institutions, serving a useful but no sense uniquely necessary social function, and having responsibility for fundamental social relations. Because is the nature of secularism to regard the everyday e of man as having its full meaning within itself, with-t reference to any central core of ethical belief or spirit-l aspiration. Ernest Johnson has pointed out that it is e function of religion and ethics to provide a unified e-view and a common ethic for living, by providing a ifying spiritual force that can bind together personal orals and the morals of political, economic and social e. It is the inherent nature of secularism to keep that nction from being performed.

Senator Fullbright, in his moving statement before the nate on the moral crisis in contemporary American e, emphasized the distinction that is so widely made tween legality and morality. Secularism can have no lequate ethical sense because it has no ultimate standards judgment outside of immediate, practical utility. When social order implicitly denies the relevance of religious d ethical conviction to its structure and process, a perm-nent dualism is established which can only end in moral ustration.

In the early American settlements, most Protestant hurches had great elemental social significance. Their make-up was such that they were acutely aware of the important influence of religion on social order. Religion was a strong social bond, and an effective instrument of social control. Such concepts faded out as cultural and religious variation became characteristic of American life. An emphasis on individual or group preferences replaced the emphasis on the maintenance of the community. Since then we have had, on the one hand, certain socially conservative groups, with a high degree of community solidarity — Mormons, for instance — and, on the other hand, many eccentric groups (eccentric in the sense of flying off from the center) which have a high degree of group consciousness, but in a larger sense are socially disruptive.

BUT THE MAIN TREND in Protestantism has been in the perfecting of strong, nationally-organized denominational churches, the fine flower of ecclesiastical polity. These churches represent the most effective principle of religious work that Protestantism has developed. They are a highly organized, "kind conscious," close-knit fellowship. The point of view of each is its own constituency, based on a "sense of kind," rather than the community. They are not anti-community — not "come-outer;" they are actively engaged with the community, but are necessarily detached from it. This has been a wholly characteristic American democratic principle — i.e., a highly organized, technically competent, honestly competitive "group individualism," set in a national framework.

This sort of development was inevitable. Its roots were in a frontier society which had no social philosophy that stressed social solidarity, and which did not succeed in developing one before the demands of the modern industrial age brought into being a society organized on a very different principle, namely a philosophy of "special interest" groups. This has now become the most formidable opponent of cultural and social unity and the most powerful supporter of secularism.

OUR CHERISHED PRINCIPLE of the separation of church and state has had many results which Protestants regard as wholly desirable. But, under our sectarian type of religious organization, it has also had the other sort of results that Attorney-General McGrath so strongly depreciated in a recent speech. It has erected an almost unbreached wall between religious and secular interests, and thus has provided a quite unintended rootage for modern secularism. In a day of large-scale collective organization, in which the individual tends to be more and more subordinated, this has become an issue of vital importance. For the society in which the individual had free play, and in which personal relations supported a "black and white" ethical realism, has been destroyed.

The position here of Roman Catholicism seems to me somewhat anomalous. Its attacks upon secularism seem

more concerned to bring the state under church control than to bring society and its everyday life under ethical control. It seems to make an easy compromise with the prevailing ethical dualism, and gets along very well with a stratified, secularized society. As for Protestants, we can neither live with it nor overcome it. Our social conscience is sufficiently alerted to make us sensitive to the moral dilemma, but not sufficiently disciplined to enable us to solve it.

The church's concern with its sociological setting derives from a simple proposition which is not really very debatable, though often debated. We have to deal with people not only as individuals, but as members of society — more, as members of many groups within society. That is, we must deal with them in the complex of all their social relationships. Hence, the objectives and concerns of the church must be formulated from the point of view of both personal and social considerations.

In America, contrasting and competing philosophies have not been so clear-cut or so passionately held as in Europe. But we can distinguish three broad emphases:

(1) On "rugged individualism" — the philosophy of laissez-faire; has no concept of society as an entity; has an individual ethic but no social ethics. This has been a frontier denial of social control. It is really as dead as a dodo, though useful for slogan purposes. It began to die when the first modern corporation was born.

(2) On the power philosophy of organized, competitive "special interest" groups of blocs, not clearly articulated with our political organization, but easily adjusting itself to it. Again, there is no controlling principle of the collective interests of society as a whole. The formula is a free field and an open fight.

(3) On Christian democracy. This is an idea and an enthusiasm rather than a movement. It has a concept of individual as well as of collective action for the welfare of all — a concept of a widening range of "public utility."

The point that I am attempting to establish is that for the larger and more fundamental interests of society, the churches must be concerned to stand for the inclusive, integral nature of the community as such, over and above and over against the separate interests of any groups into which it may be divided. That is the central issue involved in the struggle against secularism and against those aspects of collectivism that seem most destructive of individual human values. And it is the central issue in labor-management relations.

As churches, we are concerned because we have to be fundamentally concerned with the structure of society and with the social philosophy in response to which it is developing. We recognize this question as one of the key issues in relation thereto. The social philosophy of the Christian church and of Christian democracy must as its essential core the principle of "beloved commu — a basic concept of society as potentially an incl entity, integrating into one whole all of its compo parts.

If there is anything in what I have been saying, it lows that the Christian church has not only the right the duty to be concerned with the ethical significance o forms of human relationships. It is to Christian princ that we should primarily look for a culturally and soc unifying life-view.

It is obvious that the question of labor-managemen lations has assumed both the practical and the ethical portance that it now has, because of the large-scale org zation of business. That is, it must now be handled o large unit basis. This development, greatly accelerated the wide adoption of the mass production principle, made virtually impossible personal, face-to-face relati between principals. Hence it would have imposed on individual worker an intolerable handicap and bur apart from group organization collective action.

This elemental premise has to recognized and accepted. Beca of its inescapable logic, collect bargaining has become one of fundamental instruments of dem racy, for which there is no feasi democratic alternative. Of necess it substitutes action by democratic ly chosen representatives for the rect personal action by principa In most instances, that is what y have on both sides of a labor-ma agement relationship, with the i dividuals most concerned in ea case not entering directly into t procedure, unless and until y reach a point of decision or confli In this it is like government an indeed, most forms of social activity. This representati process, when long continued and organized on a wi scale, tends to become both standardized and professio alized. As it does, it runs the danger of becoming sociall irresponsible, or, at least, less sensitive to social respons bility. Government runs the same danger. It can easil become more a vested interest than a trust. Theoretically it is fully subject to correction and control, but, as so ofte demonstrated in politics, it may become so intrenched a to be hard to dislodge.

After all, even in a democracy the tenure of power is t retain power. Our greatest defense and reliance are in mutual understanding and acceptance of the basic princi ples which should control all our relationships. We hav to recognize the devious roads that the churches hav traveled in developing an understanding and acceptanc of the meaning of the basic principles which should con trol all our relationships. We have to recognize the dev ous roads that the churches have traveled in developin an understanding and acceptance of the meaning of Chri

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"Labels are often libels. We get nowhere by calling names or casting shadowy doubt around the character of honorable men. Black lists of supposed subversives are essentially unfair. We reassert our complete confidence in the fidelity, the loyalty, and the Christian character of the leaders of this Methodism of ours."

* * * *

From the Episcopal Address delivered at the General Conference of The Methodist Church, 1952.

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principles for social welfare. The churches moved slowly from charity to justice and toward mutual icipation.

HE PRINCIPLES WHICH we have gradually come to apply in a more and more fundamental way are ly very general and elemental. The first is our belief he dignity and worth of each human personality, which ns from man's relation to God. This is fundamental oth democracy and Christianity, and is set over against y other political or religious ideology. Nazism, fasc-, communism, collectivism in all its forms subordinate individual to the mass, whether thought of as the e or under some other form. Democracy asserts that political, social or economic organization exists for the fare of the individual. This is also a Christian concept r against materialism or secularism, which tend to be-e the worth of the individual because they have no ndard above man by which to judge man. In industry n every other field of interest, the individual is always e treated as a human being and never as a commodity.

he second is that the corollary of individual worth is concept of community. The basic conception of Chris-n democracy is one which, while emphasizing the rth and dignity of the individual and recognizing the ctical necessity of the group organization of like-nded people with common interests, places both in a ation to the welfare of all as members of one communi-with common aspirations and working toward common ls. The Christian asserts that man is made for brother-od, a brotherhood that does not subordinate but which es transcend individuality. Thus, unless all are free, ne can be sure of freedom. Progress to be real must be en to all and must come through the participation of all.

HE THIRD IS THE Christian principle of steward-ship. There is a fundamental sense in which every ividual and every group is a trustee for something ich as individuals or groups, they do not exclusively n. That applies both to labor and management. There a third party to every negotiation. The well being and ction of the community are not a possession, but a ponsibility of both individual and group. "From each ording to his ability, to each according to his need" is maxim which both makes too much sense and is too od Christianity to permit communism to claim exclu-e possession of it. It is an assertion that human rights d responsibilities are the two sides of life.

The fourth is that the tension naturally involved in all er-group relations is to be resolved not through a trial strength, but through the working out of a common tem of social values and in the practice of social justice. is calls for the acceptance of common principles of so-l discipline. The more complicated society becomes, the re essential become such common values and common cipline.

Which brings me to my last point, which can be very iefly stated; this is frankly an appeal to the self-interest the churches, but it is more than that.

We must take account of certain characteristic trends the life of most Protestant churches, our own among others. From an early emphasis upon the relation of the church to the community, which characterized our Reformed churches as it did those of Anglican extraction, the development has been more and more on the basis of an individually selective constituency. On the whole, the basis of selection has not been purposely social or economic, much less occupational, but rather in terms of our thought-forms, doctrinal emphases and liturgical patterns.

BUT THE IMPORTANT fact is that we early lost our sense of the parish as constituting either a geographical or a social entity. In a simple organized type of community, this need not make too much difference. In a more elaborate type of social organization, in which a considerable degree of social, economic or racial stratification has developed, it makes a great deal of difference. At once distinctions based on quite other considerations begin to assume a social significance. The selection tends to be colored or controlled by this fact of social stratification. Other churches arise primarily as a protest against social conservatism or exclusiveness.

Subtly, this has had many sorts of results. For one thing, it tends to put the emphasis upon the maintenance of the institutions of the church rather than on the permeation of the whole social structure with the spirit of the gospel. It results often in an attitude toward the community which amounts to complete surrender to the spirit of the secular age, the abandonment of the hope to Christianize the social order.

Such churches exist as a series of separated fellowships, rather than as a part of a great fellowship. Under such circumstances, if any particular segment of society for any reason gets a mind-set against the church as a whole or any particular church, it erects a barrier against the church which is difficult to over-pass.

I WOULD CALL your attention to the way in which the most striking social characteristics of this day are working together for a most undesirable end: *High mobility* — with its effects upon family and community life, its breaking of most social and institutional ties. What associational ties will most successfully withstand this pull? I think the answer is, those most closely identified with occupation.

Secularism — with its high emphasis on welfare in the material sense, on security, on secular satisfactions generally and its playing down of spiritual values. *Large scale mass-mind-conditioning* — leading to a stereotype of ideas and culture patterns.

Cultural lag — the extent to which spiritual and ethical insights have failed to keep pace with scientific, material and social progress, or to avoid the present confusion of ethical certainties. *Formulation of codes and standards* — based not on conceptions of inherent right and wrong, but of utility and convenience.

Such developments strike at the roots of our most fundamental Protestant concepts: the worth of the individual, as deriving from his sonship of God; the need of ethical and spiritual motives in conduct; reliance on Christian love as the sole solvent of the inner conflicts of man and the outer conflicts of society.

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EMORY STEVENS BUCKE, EDITOR
Special Contributors

CLARENCE F. AVEY — CLAIR M. COOK
CHARLES D. BRODHEAD — RAYMOND H. HUSE
H. ELLIOTT CHAFFEE — CHARLES M. MCCONNELL
J. EDWARD CAROTHERS — HAROLD W. RUOPP
MAEANNA CHESERTON-MANGLE — RALPH W. SOCKMAN

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Little Likelihood

Bishop J. Waskom Pickett of Delhi, India, has said that there is little likelihood that India will go communist unless the United States should get an isolationist government. "No one can exaggerate what the passage of the Wheat Bill did to save India from communism in 1951," he told a Religious News Service correspondent, "but the Senate delayed it almost too long; another four months and India might have been forced into the communist orbit."

Bishop Pickett expressed his confidence in Prime Minister Nehru, and again made the point which we have tried to foster in this paper, that Nehru should be backed more vigorously by this and the other free nations of the world. Nehru makes no compromise with communism, but his insistence on following procedures of non-violence have been badly misinterpreted by many news commentators and political leaders. Here is a nation which, patterned on Gandhi's idealism, freed itself from outside control through the methods of non-violence; here is a nation of people whose religious heritage is deep and whose insistence upon the dignity of man as over against the power of materialism baffles modern streamlined civilization. It may well be that India will prove to be the strongest foe of communism in the new Asiatic revolution.

The fact is, however, that if our nation turns back on India, Bishop Pickett's warning is quite tain to come true. Certainly communism thrives starvation and the other tragedies of poverty, racial disenfranchisement. On the other hand, mocracy exists only when there is a religious mot tion expressed in community concern. There about 9 million Christians in India at present, the role they play in India's struggle to survive m be matched by the love and support of their fell Christians.

When You Run Out Of Mountains

Speaking at John Dewey's memorial service other day, Dr. Max C. Otto, a friend of Dewey's forty-five years, said that in reply to a question as why man should strive for improvement, Dewey or said, "When you get through wanting to clim mountains, in order to see more mountains to clim life is over."

John Dewey was a humanist. He was rejected many religionists, not so much for what he believ about learning by doing, but for the things he denie Dewey demanded exact and verifiable knowledge: had to be measured. This meant that things like lo of one's neighbor, love of God, or the mind of ma had no satisfactory definition in Dewey's scheme things. For him there was nothing left once yo had run out of mountains.

Where Christians are in general agreement wit Dewey is at the point of experience. The values th men claim do not really exist for them until they b come part of personal experience; then they are fel though they cannot necessarily be observed and ver fied by scientific methods. The followers of Dewe would probably deny all of this, but Dr. Dewey' favorite hymns were "There Is A Balm in Gilead, and "These things shall be, a loftier race than e'er th world has known shall rise." They sang both selec tions at his memorial service — and the soloist als sang, "Swing Low, Sweet Chariot."

We do not believe that John Dewey was ever reall confined to observable data. He may have learned b doing, but if that had been all there was to it, he neve would have been as creative as he was, nor able t qualify as the father of progressive education. Dea Earl Marlatt once wryly observed that in the busines of learning by doing he was convinced that one nee not put his head under a steam hammer to learn tha the steam hammer would crush the head!

There Ought To Be A Test Case

Another church has been stopped in the midst of building program because of zoning laws. This he the story comes from Baltimore, where a $100,- building had been started in the Ten Hills section an Evangelical United Brethren congregation. An ociation of residents in that community contended court that the church would "irreparably lessen perty values and destroy the community's desir- lity as a residential area."

We believe that this question ought to be tested by courts of the land to determine whether or not h zoning laws constitute a violation of the prin- le of freedom to worship. If the Baltimore sub- banites can prove in court that a church will lower desirability of a residential area, then we believe t there are serious days ahead for American church . It may well be that the Evangelical United ethren people should have conducted a revival be- e beginning their building program, and it might o have been wise to study why the Ten Hills resi- nts believe that a church destroys the desirability their area. If religion is not desirable, and the urt sustains that viewpoint, then just what is de- able? Or, are we all mixed up in our assumption at any community is made more desirable by the istence of a church in its midst?

There have been entirely too many stories of re- ious groups being banned from certain areas by ning laws. Some of these bannings have been ac- mplished on the basis of anti-Catholic, or anti- otestant, or anti-Jewish sentiments. One church as recently restrained because it planned to build o close to a barroom. This cannot go on!

The time has come for the National Council of hurches to give serious thought to the matter, and rhaps to engage legal counsel and get a high court cision on this trend. Certainly legal branding of hurches as "undesirable" must not be given the bless- g of time.

The Yankee Methodist

ear Golden Dome:

Commencements are wonderful things to attend. here is a realism among the current graduates that most reassuring. They know that the problems ead of them are tremendous, and dogmatic nega- ves are no more satisfactory to them than dogmatic ositives. Nor is there a mood of defeat in all of this; is rather an attitude of humility. The best com- encement address that has come to my attention is the one which David Lilienthal delivered here at Boston University. We will print it in Z.H. very soon. . . . And speaking of humility, we have been getting "this is not a campaign letter — but" letters concerning various favorite sons with episcopal leanings. One of the committees says of its man that he is serious, yet can be amiable and sociable when occasion demands. Now that's good to know! We certainly need bishops who can turn on their charm at the drop of a hat, or on a point of order. This man, the committee says, "needs your prayers and support. YOU can answer both needs." It was flattering to think about how a delegate can answer prayers rather than bothering God with things like the election of a bishop. We are still voting for that preacher in New York City about whom no letter has been sent. He has made it clear that he does not aspire to the job, nor is he praying for his election. . . . By the way, last week I told you that there might be considerable attention given to the creation of an additional area in the Northeastern Jurisdiction. I have since discovered that we might be able to forestall that move by creating a committee to study all of the annual conference boundaries in the jurisdiction, and also let that committee recommend to the 1956 meeting whether or not we should have another bishop. The conference begins today, and it may be that those who want to elect two bishops will oppose any four-year delay. After all, if we elect just one bishop to fill the vacancy, there will be at least fifteen candidates disappointed; if we elect two, then there will be only fourteen disappointed. . . . Speaking of elections, it can at least be said that Mr. Eisenhower's opening speech last week was not directed against the Republican Party — and think of the irony of having Texas hold the balance of power on whether it shall be Taft or Eisenhower! It is hard even to say "Texas Republicans!" . . . In order to meet the demoralizing influence of TV beer advertising, Congressman Klein of New York has suggested that parents overcome the problem "by throwing the damned thing out of the window." It reminded us of an old illustration of Dr. Ralph Sockman's concerning the cowboys out West who, when movies first came to town, used to whip out their pistols and shoot at the villain shown on the screen. Dr. Sockman wisely reminded us that of course the cowboys, to accomplish their noble purpose, should have shot at the projector, rather than at the screen. Our guess is that Congressman Klein's comment ought to be analyzed in the same way. . . . ESB

What Is Christian Love?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JUNE 29th.

MARK 12:28-34, JOHN 13:34-35. JOHN 15: 10-14.

One of the Scribes Came to Jesus

Jesus had a great deal of trouble with the scribes. They were concerned about the letter of the law, and had made religion an unbearable burden on the devout people who honestly tried to worship God and live the right kind of life. One of these "paper work" experts overheard Jesus talking with some of his disciples, and "perceiving that he had answered them well, asked him, 'Which is the first commandment of all?'" The scribe who asked this question unwittingly rendered us an immeasurable service. The answers Jesus gave the scribe, as they are recorded in the lesson we are considering, contain the heart of the Christian religion.

After Jesus had answered the scribe in words that set forth the two great commandments of the Christian faith — love of God and one's neighbors — the inquirer made some very revealing comments. Like the routine perfectionist that the scribe was, he remarked: "Thou hast said the truth." He gave the pupil one hundred per cent on his answer. The scribe even went further, and said that to love God and a neighbor as one's self "is more than all whole burnt offerings and sacrifices." Jesus recognized the discreet comments of the scribe, and then cut him down with a sentence which stands as a continual threat to all who give intellectual assent to the gospel, and then file it away for future reference in case of emergency or dire need. "Thou art not far from the kingdom of God." The only thing that counted with Jesus was life.

How far was the scribe from the kingdom of God Jesus had in mind? One step, but a very long one. It is the distance between belief, and practice of a belief. It is the distance between knowing and doing, theory and practice. It is a long, long distance, and most nominal Christians have still to cover it. There is no evidence to show that the scribe ever obeyed the two commandments Jesus gave him in answer to his question.

Active Christian Love

The question which was selected as the topic for this lesson is one that cannot be answered by a definition. "What is Christian love?" Who knows? Jesus never gave us a well rounded, quotable, and over-all definition of Christian love. He left this job for the hair-splitting, scribe-minded, technician who speaks out of the assurance of ignorance or half-truth.

Before we get snarled up in trying to discover Christian love in action, let us take the space to quote Mark 12:30-31: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

We do not need definitions of Christian love. What need is examples of it. There is no mystery about lov God and one's neighbors. Moonlight and roses and smell of lilacs do not create it. A brisk, curt question of one's neighbor about his religion is not a preliminary loving him. As a matter of fact, real Christian love a no questions about one's neighbor. And Jesus made clear that a neighbor is another name for a human bei

But let us have some illustrations of Christian love action. Jesus gave us the final example of love in acti when he prayed for his enemies in these words, "God f give them, for they know not what they do." Paul co verted the guards who were chained to him as a prison A Christian woman asked the governor to pardon t murderer of her father.

We Could Use a Lot of Christian Love Today

I attended a Methodist Annual Conference the oth day. The air was full of resolutions and motions and a l of honey-dipped words. The bishop was a devout so and gave some fine spiritual meditations. Some ministe and a few laymen cried softly as the bishop purred on a on in a kind of oratorical rapture, with occasional refe ences to his Godly old mother. But there was an unde current of tension and harshness, and I heard some ve bittter criticisms and blistering comments. The ministe were not mean or ungodly, but there was a situation i which competition for a living salary dwarfed love an good-will. The big fish were eating up the little fish in very hungry manner. A lot of Christian love could hav been used in the conference.

At this moment the steel industry is locked up in a bi ter strike. The President and the Supreme Court hav had their innings and now we settle down as citizens t watch some one hundred per cent patriots indulge them selves in an orgy of hate. Meanwhile, we are battling i Korea for a great issue of law and order or chaos betwee nations. Has nobody got any Christian love left to use i labor and industry and in national councils?

And we are off to a round of elections which will set tle our destiny for a long time to come. Muck-rakes ar being used on candidates, and their reputations will b dragged down and around in our method of candidating Is there no way of putting Christian love into action in a political campaign?

The answer can be found by every Christian who wants to find it. I am responsible for my own actions and nobody can keep me from practicing Christian love in any circumstance of human life. I do not intend to let religion, politics, economics, neighborly chickens, loose-lipped gossip peddlers or "any other creature" separate me from th love of God or my neighbors far and near. My soul i worth more to me than these things.

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On Being Embarrassed

F. GERALD ENSLEY

I WAS A MEMBER of the Committee on the state of the Church at the recent General Conference, both a privileged and highly-instructive experience. As we tried to hammer out reports on the questions of the time, the most commonly raised objection to a sharpened phrase was this, "But that will *embarrass* us!" We had to take out the expression in the Social Creed, for instance, which spoke of 'subordination of the profit motive to the creative and cooperative spirit," because that was embarrassing to business men. One delegate reported, quite ingenuously, that because preachers, on the basis of the Social Creed, were casting doubt on the taking of profits, in his city men were joining the Presbyterian Church in force, where they could worship God and keep their money!

The Methodist Federation was obviously a millstone of offense. A district superintendent contended that there were churches in his district that would close up if the General Conference didn't "do something" about these radicals! The chairman appealed to the head of a subcommittee to invoke her magic for phrase-making to the end that the statement on War and Peace might make everyone happy, and not vex the Conference with a minority report. Discussion of the Central Jurisdiction was, of course, "embarrassing" to one section of the Church while any attempt to implement our pious resolutions on the liquor question was "embarrassing" to all.

AS I PONDERED this fear of being "embarrassed," several thoughts have come to mind. First, I do not recall that the major question was ever raised in the Committee: namely, whether we *ought* to be embarrassed. Whether the charges were true which had been leveled by prophets and creed alike, against the "baptized paganism" within the Church and the gross secularism without, was never seriously debated. The discussion moved mostly on the level of expediency.

Then, to silence the embarrasser does not alleviate the condition to which he points. The source of discomfiture is always two-fold, an objective state of affairs — materialism, militarism, racial discrimination, and insobriety, which really trouble the conscience when we think of them, — and the subject, the prophet, who won't let us forget it! To stone the prophet makes the situation no better, only depriving us of the eyes whereby we might see. Salty old Roger Williams, when fighting for religious liberty in the colonies, once framed a parable of a ship with a passenger aboard who claimed to see a rock hidden beneath the waves. He insisted on it so obnoxiously that at last the captain had him thrown into the sea. "This energetic measure put an end to all remonstrances," Williams adds, "and nothing could be more touching than the unanimity that reigned on board, until suddenly, the vessel touched the reef, and was wrecked. They had drowned the giver of the warning, but the reef remained." I wonder if Christ wouldn't embarrass some of us if he were present. Certainly He did when He was here. As Halford Luccock once put it, "Jesus was not crucified because He said, 'Consider the lilies, how they grow!' but because He said, 'See the thieves, how they steal!'"

WE CLAIM TO BE the spiritual children of John Wesley. Have we forgotten that he was the major disturber of 18th century England? With what relish a student of Wesley comes across the whimsical entry in his journal under January 26, 1777, when the established churches, long closed to him, had begun to open their doors, and he had preached to an appreciative congregation at All Hallows, London! "I preached again at All Hallows Church, morning and afternoon. I found great liberty of spirit; and the congregation seemed to be much affected. How is this? Do I yet please men? Is the offense of the cross ceased? It seems, after being scandalous near fifty years, I am at length growing into an honorable man!" He was embarrassed to find himself no longer an embarrassment!

Finally, if the Church shies from making men uncomfortable, it will have missed its mission. John Henry Newman once said to a disgruntled parishioner who objected that the Cardinal's preaching was interfering with his business, "Sir, it is the business of the Church to interfere with people."

Some of us will long remember the answer Ernest Fremont Tittle gave at the General Conference in Boston in 1948 to those who wanted to file down the jagged edges of the state of the Church report to fit the *status quo* and not cause trouble: "I have lived for thirty years in a very conservative community, a community in which there is a vast concentration of wealth. I might in any of those thirty years have said to myself: this is no time to preach certain aspects of the Gospel. The preaching of such a Gospel would stir up too much trouble in this parish. Had I done so, I would, sir, in my own opinion, have been recreant to my calling as a minister of Jesus Christ. We will never crusade for Christ and his Church unless occasionally, if I may use a popular phrase, we stick our necks out. The unwillingness of ministers and laymen to stick their necks out in the name of Christ is defeating the ends that the Church came into being to serve."

I WOULD NOT BE misunderstood. There is no virtue in offense for offense's sake. There is no value in homiletical sadism which hurls harpoons into people just to see them writhe. The proportion of fools among the liberals is fully as high as among any other group of men. There are as many false prophets as true. And a religious body should be jealous of its good name.

Still, it is better that a church make mistakes and acquire dirt in an effort to promote righteousness than to forfeit its usefulness in an endeavor to remain unspotted. May God spare The Methodist Church if it turns its back on its great prophetic tradition, and sets "embarrassment" as the norm of judgment and practice!

The Bible Comes To Life

FRANCES DUNLAP HERON

THE EGYPTIAN HOUSEWIFE who in A.D. 100 wrote down a new bread recipe used simple, everyday Greek words. So did the little boy painstakingly printing a letter to his father away on a business trip; likewise the farmer who gave his neighbor a receipt for grain, and the merchant who dictated his last will and testament.

We should not be surprised to discover that their Greek was also the Greek of Paul and the Gospel writers. For certainly the teachings of Jesus were concerned with the behavior of men and women in the marketplace, toward their neighbors, in their homes, at their places of worship.

For hundreds of years, however, Bible translators did not recognize the humble character of New Testament Greek. They tried to apply classical Greek rules of grammar, word order and idiom with the result that often they did not come out with a smooth, correct rendition.

It was not until the dawn of the twentieth century that archeologists digging into tons of papyrus (ancient paper) uncovered startling evidence that changed their whole outlook toward the original Greek of the New Testament. They were indebted to such obscure persons as the Egyptian workman who broke open a mummified crocodile filled with Greek documents of the period — private letters, wills, receipts. Research revealed the truth — that the everyday "people's" Greek of these first century recordings was the same as that which Paul and the Gospel writers used.

LIKEWISE BIBLICAL research, based on archeological findings during the last fifty years, has resulted in clearer or more accurate translation of certain Old Testament passages. The first revision of the Bible to feel the effect of all this recent research is the forthcoming "Revised Standard Version of the Holy Bible," authorized by some forty Protestant denominations. One of the biggest tasks members of the Standard Bible Committee faced in preparing it was that of restoring the original meaning of many words in the Scriptures to bring the message into life for people of today. When the complete Bible goes on sale September 30th, it will be as correct and clear for English-speaking readers as present knowledge can make it.

The scholars, working under the chairmanship of Dean Luther A. Weigle of Yale University Divinity School, had archeological discoveries and manuscript resources such as no group ever had before to help them recover age-old shades of meaning in the original Hebrew and Greek. That was one part of their task. The other was to replace more than three hundred English words in the King James Version that have changed meaning completely. In 1611 they were a sound translation, but today they only confuse the reader.

The new knowledge of Greek usage that the current revisers possess naturally colors the whole of the Revised Standard Version (RSV) of the New Testament. At many points new insights contrast with those of the K James Version (KJ). To take a few examples: the w Paul used to criticize some persons at Thessalonica shown by the papyri to indicate idleness or neglec proper occupation, rather than general disorderliness Thess. 5:14). It appears that in the phrase previo translated "the deceitfulness of riches" (Mark 4:19, K Jesus used a word that in the vernacular meant "delig or "pleasure."

THE SIMPLE PRESENT tense, "I have," as in P 4:18, KJ, does not convey the proper perfect te idea, "I have received full payment" (RSV), revealed receipts found among the papyri. The adjective appl to milk in 1 Peter 2:2 undoubtedly meant to a Gr housewife "pure" rather than as with persons, "sincer

When Paul urged people to give (Rom. 12:8), he not mean "with simplicity," as KJ translates, but "in l erality" (RSV). Such was the meaning the Greek no had acquired in the period and literary level of the N Testament. In such passages as Acts 23:8, where KJ u "both" to refer to more than two, there is now sufficie evidence for translating the Greek word as "all."

More striking to the average reader will be the repla ment of those more than three hundred words that ha changed meaning since 1611. If there were no other re on for the revision of KJ than that, it would be sufficie It is quite unfair to the KJ translators to retain words th now convey meanings they did not intend. Let us co sider several of the significant transformations of meani that come from bringing KJ up to date.

THERE'S THE PSALMIST chanting in Ps. 119:14 KJ, "I prevented the dawning of the morning, a cried: I hoped in thy word." Such a declaration doesn make much sense, but many a reader has thought, "It in the Bible so it must be all right." Yes, it's in the Bib that way because it was all right in 1611. At that tim the word "prevent" meant "go before" or "precede."

Rephrasing that verse accordingly, the revision com mittee now gives us in RSV: "I rise before the dawn an cry for help; in thy words do I hope." Now the pictur is perfectly clear — the pious Hebrew getting up earl to begin the day with meditation and prayer.

In Shakespeare's day, "communicate" meant "share. Thus when the KJ scholars had Paul urge (Gal. 6:6) "Let him that is taught in the word communicate unt him that teacheth in all good things," they were not ap proving talking back to the preacher. They and Pau both meant pay the preacher's salary!

In the modern English of RSV, the verse reads: "Le him who is taught the word share all good things wit him who teaches." "Thought," "carefulness" and "care ful" in the seventeenth century were all sound translation of the Greek word for "anxiety." When Jesus, therefore advised, "Take no thought for the morrow" (Matt. 6:34

, he was not advocating a happy-go-lucky attitude; ead, as RSV translates, "Do not be anxious about orrow." No untidy housewife of today can get back- from Jesus' gentle reproof of Martha for being "care- . . . about many things" (Luke 10:41, KJ). Rather was chiding her for worrying, for being "anxious . . . ut many things" (RSV).

he word "virtue" as used in Luke 8:46, KJ, had noth- to do with moral character. It signified "power." is, realizing that someone has touched him, says in V, "I perceive that power has gone forth from me." e sacredness of individual personality seems denied in KJ rendition of Acts 10:34, "God is no respecter of sons." But in the days of Elizabethan drama, "person" s still close to its derivation from the Latin *persona,* the sk an actor wore. Thus the reference was to the ex- ternals, which God does not count important. RSV ren- ers this sentence, "God shows no partiality."

Who would suspect that the phrase, "the end of their conversation" in Heb. 13:7, KJ, really means "the out- come of their life"? So it emerges in RSV, since "con- versation" formerly referred to conduct or behavior. Also on the list of seventeenth century words that are being re- placed in RSV are: suffer — let; allow — approve; com- prehend — overcome; carriage — baggage; fetch a com- pass — make a circuit; meat — food; nephews — grand- sons; wealth — well being; base — humble; let — hinder.

As the record-breaking first edition of one million cop- ies of the "Revised Standard Version of the Holy Bible" is released in September, readers can continue this word adventure for themselves. Those who seek will find in accurate English the word of God for their own lives.

Unity As A Weapon Against Communism

CHRISTIAN A. HERTER

I SPEAK AS A layman to laymen. Clergymen are consecrated to protect the Arc of Covenant. Through ages, "in spite of dungeon, fire and sword," they have t the faith. We honor them for devotion to duty. At times, but especially in periods of crisis, our spiritual ders need the help of laymen in reviving slighted ethics d in defending spiritual values.

Today the foundations of religion are menaced. Today are faced at home with an erosion of ideals and, abroad, th a debasement of moral standards, enforced by in- der's gun and slave whip. But before preaching about se evils, let us make sure our own hands are clean. Never was it more essential for laymen of our three eat faiths to stand shoulder to shoulder in defense of a mmon heritage, and to practise unity as the great apon against communism. Never was it more import- t for them to leave far behind the lack of understanding at sometimes has stained old history, and, instead, to ment a brotherhood based on mutual respect and spirit- l aims.

MASSACHUSETTS IS A genuine commonwealth. We forever bar the disgraceful Klansman's hood, the el Jim Crow segregation and the terrible pogrom. All en of good will oppose anything from any source that sters a spirit of intolerance or exploits unfairness. To Massachusetts, since earliest times, have come the pressed and the persecuted, to seek opportunity and eedom of conscience. Peoples of every creed, race and cestral origin have contributed their talents, their dreams d their prayers to make Massachusetts a homeland of ood neighbors.

We must never permit among ourselves the prejudice d hatred that have divided Europeans and caused so any innocent people to suffer. None of these evils can ke root in Massachusetts, if we try to understand the otives and respect the beliefs of fellow Americans.

Not only must we be willing to recognize the sincerity each other's beliefs, we must take common action in fense of all religious truths. For both the synagogue and the church are the targets of the organized atheistic aggression of communism.

Wherever it has spread — by subversion or by sword — it has ridiculed religion, curtailed the exercise of religion, and eventually persecuted religious people. It makes no distinction in sects.

In Hungary, communism has sent a Cardinal Mind- szenty to a dungeon and, with equal malevolence, has condemned a Calvinist Bishop Ravasz to a concentration camp. The clash between communism and religion is implacable because both are competing for the souls of men . . . the one to degrade, the other to elevate.

WE MUST CONFRONT communism with a better system than it can offer. We must help stimulate within various depressed or war-wrecked nations better living conditions that implement mutual well-being and mutual security. We must weld such a powerful de- fensive alliance of free countries that aggression will not be successful either in Europe or in Asia.

We must prevent blindness, blunders or wastes from impairing our national security program. We must be strong enough to retaliate against aggressors with speed and with great power, wherever we judge the blow will sting the most. We must have the wisdom and the courage to tell potential aggressors in advance exactly what we will do and perform exactly as we promise.

But, important as are these military precautions at this stage of survival, they are mainly defense mechanisms. If we are to emerge from this stalemate cold war into real peace, we must employ ideas which capture the imagina- tion, and hold up ideals which elevate mankind. We must rekindle a Wesleyan fervor in our cause. We must feel more deeply about our faith.

FOR A LIVING faith is the most dynamic force in the minds and hearts of men. If we have faith — deep, abiding faith — we need not fear that the clenched fist of communism ever can smash the Rock of Ages, or that the Red Star ever can outshine the Star of Bethlehem.

The UNION THEOLOGICAL SEMINARY New York

Niemoeller Accuses Enemies

THE HAGUE — The Christian world is "thinking only in terms of loving its neighbor and forgetting to love its enemy," Pastor Martin Niemoeller, German Protestant leader, told a capacity audience in Den Groote Kerk (the Great Church). "We have made little progress since the human sacrifices of pagan times," he said. "The 'gods' of the modern world are demanding millions of human lives."

Dr. Niemoeller, president of the Evangelical Church in Hessen and Nassau and head of the foreign office of the Evangelical Church in Germany, was in Holland on a brief speaking tour at the invitation of the Netherlands Reformed Church. While there, he addressed a meeting of the new Dutch pacifist movement, "The Third Hour."

At a press conference, Pastor Niemoeller said that ratification of the German peace treaty would "definitely lessen the chances of peace." He said that East Germans were opposed to communism, but that the alignment of West Germany with the Western Powers could only result in "the russification" of East Germany.

"The situation of the Church in East Germany is favorable so far and there is still an active Protestant youth community," Pastor Niemoeller added, "but the initiative is always in Russian hands."

Congregationalist Groups Meet

PHILADELPHIA — Officials of the continuation committee of the Congregational Christian Churches joined members of the denomination's General Council in a meeting with representatives of the General Council of the Evangelical and Reformed Church. The meeting was called to discuss informally a proposed merger of the two Churches. The continuation committee is the group within the Congregational Christian Chu es which has opposed the merger, while General Council has favored it.

This was the first joint meeting on ui plans since Brooklyn Supreme Court Ju Meier Steinbrink blocked the proposed m er in January, 1950. The appellate divi of the Supreme Court of New York rece reversed his decision, thus giving the "gr light" to the two Churches to go ahead w their merger scheme. However, the tinuation committee announced that would appeal the appellate division's ruli

'Persecution' In Colombia

NEW YORK — A resolution protesting "persecution" of Protestant minorities in lombia, South America, and the "denial religious freedom" to them was adopted the 164th General Assembly of the Presb terian Church in the U.S.A. The reso tion said that the Evangelical Confederati of Churches in Colombia, representing different Protestant missionary groups, h issued two documented reports with deta of 46 cases of persecution in that count between December, 1951, and March 31, 195

Soon after the resolution was adopted a other Confederation report was received the Assembly listing twenty additional "do umented" cases of persecution of Protestant

"The evidence in hand makes it clear the resolution said, "that these acts are larg ly instigated by fanatical Roman Cathol priests, some of them Spaniards. We kno that many people in Colombia, includin Roman Catholics, have repudiated this vio lent persecution and have expressed thei disgust and indignation because of it."

The General Assembly called upon it stated clerk to send copies of the resolutio to the President of the United States; th Secretary of State; and to all members o the Congress; to the Ambassador of the Re public of Colombia; to the division of hu man rights of the United Nations; and t the Vatican.

Catholics Protest Franco

PARIS — Roman Catholics in France have protested that General Franco is trying to turn the 35th International Eucharistic Congress being held in Barcelona into a propaganda vehicle for his Spanish regime. French Catholics are said to have noted that the Spanish leader was scheduled to live aboard his yacht in Barcelona harbor during the Congress, and that Spanish troops would take part in parades connected with the event. Abbe G. Michonneau, whose book "Revolution in a City Parish" won wide acclaim in Catholic circles, voiced his protest in a Catholic worker publication. He was said to have reflected the views of many French priests and laymen. "I should have been happy," he said, "to have taken part in the Congress at Barcelona, but Barcelona is

You're Only Young Once

HOOVER RUPERT

The Smorgasbord Sundae

Did you ever eat a $4.50 sundae? What time was your funeral? I thought I had heard everything about teen-ager's terms for soda-fountain concoctions. I had heard of the "Moron's Millenium," which contained a combination of ice cream, nuts, fruit, chocolate and so on, including, I believe, a strip of paper from the ice cream container. Then I saw advertised "Idiot's Delight," so many dips of this, that, and the other. But I am behind times, I guess.

Over in the neighboring village of Detroit (one of our many suburbs of this heart of southern Michigan) they have now dreamed up the 24 dip "Smorgasbord Sundae." This gooey confection, served on a three-tiered lazy susan (complete with bicarbonate dispenser) comes from the genius of one Leo Zukin, symphonic composer in the field of ice cream. He is already known for his "Atomic Bomb" (which explodes in a huge puff of whipped cream) and his "Pikes Peak," which I understand contains everything from a jelly roll to pretzels. But Brother Zukin recently told a reporter he has hit his peak with the Smorgasbord Sundae. Unless they raise the roof at his restaurant in Detroit, he has reached the top.

Take a look at this lazy susan. On the top tier there are big bowls of whipped cream, banana sections and fruit salad. Then comes a whole gamut of flavors — hot fudge, chocolate, cherry, pineapple, marshmallow, raspberry, butterscotch, orange, lemon and lime, as well as chopped nuts. Oh yes, those pretzels sneaked in again too. Finally, composer Zukin tosses in 24 scoops of ice cream, all flavors, sundae and soda glasses, and three bottles of seltzer flavored with chocolate, cherry, and lime. That's all there is. That is, except the customer. Mr. Zukin intends that the sundae should serve four. (People or elephants, it doesn't say.) But he has customers who long ago mastered the 12 dipper-sundae. In fact, his big worry is staying ahead of his customers. He is forced constantly to dream up new and greater frozen triumphs. He hasn't been able thus far to create a sundae too big or too expensive for the customers. (He lost me in the first round on both counts — size and expense.) But he can't figure out whether this is a tribute to his art — or to the modern teen-ager's appetite! Shades of the old Sunday School picnic with its pie-eating and watermelon-eating contests!

I guess you are going to have people going to extremes in whatever field you may look. And all ages are represented. I wish folks around here would line up at the spiritual smorgasbord which any community offers. There are so many untouched spiritual values melting away because people don't have enough appetite to go after them. People move down the cafeteria line of life and take those things which look attractive under glass on chipped ice. When they go to pay the check, many times they pay a lot for what turns out to be very little. Take a look at your tray!

n, and this country is, in the eyes of y, a dictatorship. The thoughts of kers all over the world are turned to elona at present. They remember the ts of last March, and the death penalty osed on 34 workers, who at present uish in the prisons. Barcelona is for working world the center of resistance ppression.

While the sound of hymns is mounting he skies," Abbe Michonneau said, "and le Christian speeches are being made, my would be unable to do anything else seek the high walls of the prisons where worker prisoners are held. I should be hmed that they should believe that the holics of the world protect and approve Franco regime, and that by their pres- e condemn the ideals of the workers who ght for liberty and will die for it."

eactions such as this have reportedly n so widespread in France that Father ile Gabel, editor of *La Croix,* French holic daily newspaper, discussed them in paper. He said that although the Con- s was being held in Barcelona, it was anized by an international committee ded by Archbishop Alexandre Vachon of awa, Canada. "If the Spanish political ties and the army are taking part in the gious ceremonies," Father Gabel said, "it only because Spain is a Catholic country that the Church and national unity are necessity allied."

ugoslavs Accuse Priest

LONDON — Members of the "people's nt" in Pancevo, near Belgrade, have re- sted the arrest of a Roman Catholic est, Metodije Rupar, on charges of "con- ling anti-Yugoslav propaganda material blished by the Cominform," it was orted by the Belgrade Radio.

The station said that the "people's front" used Father Rupar of receiving the propa- nda material from a former manager of local hemp works, "who is now in prison charges of co-operation with the Comin- m."

eligious Radio In Maine

AUGUSTA, Me. — A committee to investi- e Maine's religious radio needs will be ointed jointly by Gov. Frederick G. ne and the Rev. Howard O. Hough, tor of the nation's first radio church, it s decided at a religious radio conference led by the governor.

Mr. Hough, who founded the First Radio ish church in Portland 25 years ago, told conference that persons who do not or not attend church in Maine "far out- mber those active in institutional religion." called for the expansion of radio religious vices in a "united approach on a state- de basis."

Dr. Kenneth C. M. Sills, president of Bowdoin College and a prominent Episcopal layman, was chairman of the conference. Among state religious, business, industrial and political leaders who attended were William Newell, vice-president of the Bath (Me.) Iron Works, and Frank S. Hoy, owner of radio station WLAM in Lewiston.

ZIONS HERALD 125 YEARS AGO

June 13, 1827

Pittsfield Seminary for Young Ladies. — A letter just received by the editors from Pittsfield, Mass. says, "The Seminary for Young Ladies was opened on the 25th ult. under the superintendence of the Rev. Eliakim Phelps. More than one hundred young ladies have already joined the school, and we are happy to say the Spirit of God, which has lately wrought such wonders in that vicinity, has begun to exert a benign, and we hope a saving influence on many of these dear youth. About the whole school are the subjects of serious impressions; some are deeply convicted of sin; and several already begin to rejoice in hope.

* * * *

Northern Liberties, Philadelphia. — About 40 persons were propounded to join the First Presbyterian Church in that place, and were to be received last Sabbath. Others were anxious. — *Rec. and Tel.*

* * * *

New Invention. — A Spaniard, at Old Castile, has just invented a musket of large calibre, which discharges 100 times in a minute. This little cannon, of a new form, borne on a lofty carriage, and supported by two wheels, is worked by steam. The King of Spain has ordered it to be examined by two gentlemen of artillery, whose report is favorable to the new invention.

* * * *

On Friday, the Senate, in concurrence with the House, elected the Hon. DANIEL WEBSTER Senator in Congress, for the next six years.

Wilhelmina Points Need For Real Christianity

THE HAGUE — Mankind is "yearning to experience a Christianity that is made real," Princess Wilhelmina of the Netherlands told some 200 persons from 10 nations gathered for a meeting of the International Council for Christian Leadership. The former queen told the conference that Christianity was "the only true remedy that can cure the world of the spiritual, moral and social ills bringing it to ruin."

"All followers of Christ should join in bringing this new Christianity to our world," she said. Princess Wilhelmina, as chairman, urged the conference to give attention to the spiritual regeneration of humanity before attempting to solve "today's entanglements." Appealing to the delegates to unite in "sowing and acting" the Gospel, she said that "in this way we may remove many of the obstacles barring the way to a solution of the crucial problems now weiging heavily upon mankind."

Attending the conference as American delegates were Sen. Alexander H. Wiley (R.-Wis.), Sen. Ralph E. Flanders (R.-Vt.), Sen. Frank Carlson (R.-Kan.), and Rep. O. K. Armstrong (R.-Mo.). Senator Flanders is chairman of the American branch of the International Council, which has its headquarters in Washington, D. C. Senator Wiley is a member of its American board.

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P. S. CHILDREN LOVE IT HERE.

Widens Tax Allowance

WASHINGTON, D. C. — A Senate committee has approved an amendment to the Internal Revenue Code raising to 20 per cent the amount of an individual's income that may be exempt from income tax because of contributions to religious, educational, or charitable organizations.

The tax-writing Senate Finance Committee added this far-reaching amendment to a relatively obscure House bill, H. R. 7345, exempting from tax athletic events sponsored for the benefit of the Red Cross. In taking the action, the committee reported to the Senate that private church-related educational institutions are having a particularly difficult time meeting their budgets.

"Your committee is of the opinion," said Chairman Walter F. George (D.-Ga.), in reporting the bill, "that by increasing the present 15 per cent limit to 20 per cent, much-needed relief will be given to colleges, hospitals, and other organizations which are becoming more and more dependent upon private contributors to enable them to balance their budgets and carry on their programs."

New Hampshire Annual Conference Appointments

Northern District

District Superintendent, F. E. Fox
Andover, N. H.

Bethlehem	N. J. Langmaid
Bristol (Fed.) and Alexandria	Louis Toppan
Canaan and Canaan Street	R. C. Sharp
Claremont	L. W. Stringfellow
Colebrook	Ralph Grieser
Concord:	
Baker Memorial	E.H. Brewster
First	Edward Milley
Contoocook	E. A. Shepherd
Enfield and West Canaan	M. E. Muder
Franklin and Tilton	V. C. French, Jr.
Goffstown and Grasmere	A. O. Roberts
Groveton-Stark and Stratford	To be supplied
Hillsboro and Henniker	C. W. Smith
Laconia:	
First and Trinity, and The Weirs	L. H. Moulton
Lancaster and Grange	G. W. Wiseman
Lebanon and Grantham	N. J. LeShana
Lisbon and Landaff	C. M. Cook
Littleton	W. T. Wallace
Manchester:	
First	R. H. Cowen
St. Paul's	F. P. Frye
Milan, Dummer and West Milan	R. C. Bailey
Monroe and North Monroe	P. W. Pixler
Newport and Springfield	M. H. Porter
North Charlestown, East Lempster, and West Unity	Q. L. Hand
North Haverhill and East Haverhill	H. B. Simms
Penacook and Chichester	W. R. Keeffe
Pittsburg, N. H., and Canaan, Vt.	H. A. Cooper
Plymouth and Ashland	S. M. Sprague
Sunapee and Georges Mills	G. R. Wolverton
Suncook and Bow Mills	E. B. Luscombe
Warren	J. R. Treganza
West Thornton	S. D. Cahoon
Whitefield and Jefferson	W. H. Rittenburg
Woodsville	To be supplied

Southern District

District Superintendent, E. T. Cooke
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Amesbury, Mass.	B. G. Robbins
Antrim	To be supplied
Brookline (Fed.)	C. T. Rinkel
Center Sandwich (Fed.)	T. M. Blanchard
Chesterfield and Spofford	To be supplied
Derry	C. D. Maurer
Dover	J. F. Quimby
East Kingston and Fremont	W. B. Wylie
Epping (Fed.)	Russell Morris
Exeter	S. A. Laurin
Hampton	J. M. Harnish
Haverhill, Mass.	O. M. Polhemus
Keene, Marlow, and Munsonville	J. N. Armitstead
Lawrence, Mass.:	
Central	W. S. Holliday
St. Mark's	W. R. Wentworth
St. Paul's	D. H. McAninch
Vine Street, and Methuen, Mass., Oaklands	F. L. Gemmell
Londonderry	J. W. King
Marlboro (Fed.)	To be supplied
Merrimacport, Mass.	C. M. Tibbetts
Methuen, Mass:	
First	R. E. Drew
Milford	La Vern Ells
Milton Mills	To be supplied
Moultonboro and South Tamworth	To be supplied
Moultonville and Tuftonboro	D. A. Nelson
Nashua:	
Arlington Street	K. H. Thiem
Main Street	J. N. Barrett
Newfields (Fed.)	Ida A. Green
Newmarket (Fed.)	E. A. McKenzie
Peterborough and West Rindge	W. D. Hudson
Portsmouth	P. A. Stauffer
Raymond and North Chester	E. R. Drake
Rochester:	
Bethany and Bethel	R. H. Eason
First	N. E. Canfield
Salem:	
Pleasant Street and North Salem	W. J. Davis
Tenney Memorial and Ayer's Village, Mass.	G. W. Douglass
Salisbury, Mass., and Smithtown	W. M. Grant
Sanbornville, East Wolfeboro, and North Wakefield	R. L. Thornton
Sandown	K. R. Boyden
West Hampstead	W. R. Pierce
West Swanzey (Fed.), Richmond, and Westport	R. W. E. MacKenzie
Winchester (Fed.)	Edgar Flory

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Firebreaks And Backfires

John Baxter Howes

"The Methodists came singing!" James Richard Joy. "Their preachers only preached a compelling gospel — sang it and taught all the people to s They brought new songs, which put in theological terms wedded to lively tunes very thoughts and emotions which preacher had aroused. When he rode the hymn remained. The housewife s it as she went about her task, the wea the miner, the drover, whistled the airs sang the words in the shop and shaft on the highway. . . . The tunes also w different; they had a strong popular app Ballad music, sailors' chanteys, and lilt dance airs were not taboo. ('Why sho the devil have all the best tunes?' is a ing attributed to one of the Wesleys.)

"The Methodists were a singing peop says Halford E. Luccock. "Therein lay mu of the power of the movement. They sa a new day into Britain. They had so thing to sing about."

"Methodism opened the way for a n church music," says Robert Guy McCutch in "Our Hymnody." "It was natural t the Methodists, being democratic and of t people, should have relied upon tunes the folk style. . . . Current all along the has been a common variety of everyd music that has perhaps kept Methodis nearer the soul of the people than are oth denominations." But Mr. McCutchan compelled to explain, accurately, that Methodism became more of an organized i stitution, it began to conform to the gener style of tunes in use in other denominations

And now Kermit Eby has brought us t to date with an article in *The Christia Century* entitled, "They Don't Sing An more." We don't, you know; or if som little church in the country insists on i right to lift good old Gospel songs to th Lord, we try to shake that Methodist i clination out of them at the next quarterl conference.

Mr. Eby is discussing primarily the forme place of singing in the labor unions, bu sees a parallel tragedy in the loss of inspire group singing in churches. "An organiza tion which once marched, and sang as i marched, no longer sings." Organizatio tends to move to a place of power men wh know how to use the emoluments of of fice and a glass-top desk to cool the ardor of protesting leaders of the people. Profes sionals sing the words of songs with th spirit deleted. Both unions and churche says Mr. Eby, "have hired others to do thei singing. And both have lost that gloriou sense of solidarity which only group sing ing makes possible. And what a loss! Fo when people sing they are in control. . . Frankly, if I were interested in controllin my church and people I would be afraid o

much singing, for a singing people are arching people, and a marching people a people determined to take charge of own destiny."

here are still people who sing, continues Eby, if you get far enough away from nal offices, both union and ecclesiastical, u go back into the "hills." The "sects" growing faster than the churches, and sing lustily. The Southern Baptists sing are growing in numbers and in-ice. (In the decade from 1940 to 1950 Southern Baptist membership increased er cent, the Methodist 21 per cent.) Of Methodists there is this sad commentary, the days before soloists and choirs the hodists used to be known as the "shout-Methodists, and probably as much as any erican denomination they were once a of the people." I can think of no great-condemnation of our "high standards" those two words: "were once!"

singing truly "something the people t be trusted with?" Do our leaders of glass-top desks figure they can control people better if they only let them listen? r if they sing they might also want to ify?"

ittle men with little imitative minds and gues who grab onto new catch words roll them around sweetly, howbeit un-vincingly, have, for want of perception, ned almost anything really singable ash." It's even trashier trash if it's in a e thin book that Sunday school children hold, or has shaped notes the old people read. So they're "heaven-bound" songs! od!

Dr. William Stidger said he boasted to hop Hughes one day, "I never preach ut death!" And Bishop Hughes answered, hen you leave out of your preaching the e absolutely certain and unavoidable ex-ience that comes into the life of every man being to whom you minister!" I can't nk of a time in history when people need-more to "look to tomorrow to compen-e them for today."

A few years ago at an evening meeting the Pennsylvania State Grange we were rayed by progress. The lights went out. e Grange Master said to me, "Can you do ything about this situation?" I said I ought I could. I stood up, although no-dy could see me, and began the old song, eaning on the Everlasting Arms." The wd joined in that and other old songs an hour or so, no books, no lights, no companiment, just a glorious song fest m memory. People talked for months erward of the great singing of that eve-ng when the lights went out.

I recently heard a young minister promise s people if they'd come out for an evening vice, "we'll sing those old songs you like well," why should we use them only oc-sionally as bribes to bring out a crowd? Use them at every regular service and arrange for special "sings" between times. We haven't outgrown them. Even the "respectable" churches which have barred the "little books" from the sanctuary, keep them stacked for every occasion except the Sunday morning service, which is recognized as the preacher's service; and in most churches the little books stand in the racks on the backs of the pews side by side with the hymnals.

The next time you attend a "professional" church service and are tempted to remark that "simply everybody" was there, check back and see if you remember noticing the Lord God among the folks. If you didn't, He was in all likelihood out in some "lovely lane" playing on the heartstrings of a singing people.

Methodists who "once were" are again ready to become a singing, marching people, taking charge of their own destiny. We still have "something to sing about!"

Unitarians Ask End Of Race Discrimination

Boston — Delegates to the annual meeting of the American Unitarian Association voted to ask the nation's Unitarian churches to work for the elimination of racial discrimination wherever it exists in the denomination. The adopted resolution modified an earlier one which recommended a program committing the Unitarian Church to developing a long-term plan looking toward "the achievement of an inter-racial denomination, including an inter-racial ministry."

"The practice of discrimination or exclusion on the unscientific and unethical basis of race or color is repugnant to the spirit and tradition of Unitarianism," the adopted resolution said. It urged the Association's churches and conferences "to promote an intensive educational program to the end that the practices of racial discrimination and exclusion be eliminated."

A resolution opposing Universal Military Training won approval by a narrow margin. The vote was 197 to 172. The resolution called for opposition to all UMT legislation. It declared that UMT "would further promote the militarization of the American mind and way of life" and that "the period of regimentation under UMT might well be a detrimental break in the mental and emotional development of those young men under training."

The resolution on the McCarran Act declared it is a "major instrument of fear and intimidation," and that "a strong society is one that sanctions and encourages freedom of expression." In the action protesting against the McCarran Bill, the Association said President Truman should veto the bill because it is "in contradiction to our historic pledge inherent in the ethical idea that all men are equal before God."

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Dr. Humbert's Inauguration

Greencastle, Ind. — The inauguration of Dr. Russell J. Humbert as president of DePauw University will take place Oct. 18th during the annual homecoming celebration on the campus, it was announced recently. The announcement was made by Howard C. Sheperd, president of the school's board of trustees and president of the National City Bank of New York.

The inauguration will climax a four-day convocation which will bring to the DePauw campus outstanding figures in the fields of business, industry, religion, science, and education. Homecoming, called "Old Gold Day" at DePauw, annually draws thousands of alumni to the campus.

Dr. Humbert is completing his first year as president of DePauw, during which time he has traveled 50,000 miles to give more than 350 addresses before DePauw alumni groups, service organizations, churches, schools, and various civic groups. He is also author of the newly published book, "A Man and his God," a compilation of a series of short talks.

Dr. Humbert came to DePauw last July from Youngstown, O., where he was pastor of Trinity Methodist Church, one of the largest Methodist churches in the country.

On A Wide Circuit

W. W. Reid

Cain

It's about time for someone to say an understanding word on behalf of Cain. He was the first victim of smear biography. No one names a baby or a city for him.

Cain was the child of delinquent parents, born after they had been dispossessed from Eden. He loved the good earth, tilled it with his own hands. Perhaps he was even a vegetarian. Just why God "had not respect" for Cain's offerings of fruit of the ground, I have never been able to understand. Perhaps he gave only the second-grade potatoes and the beans with rust unto God: that's only a surmise, but something like it is given by "generous donors" even unto this day. Whatever the cause, it put an unfortunate label on the tiller of the soil ever since; even the bank clerk and the soda jerker feel socially superior to the man with the hoe.

Parenthetically, let me observe that Cain seems, later in life, to have had grim revenge upon all non-rural people. It is recorded that he founded the first city! That is the crime for which I can never quite forgive him! If he had stayed on the land, sought to offer a gift better than over-ripe strawberries and wilted tomatoes, inspired Enoch to seek the great open spaces, how happier our world might be today!

But Cain's name is infamous as the murderer of a brother. Yet there have been others, not so despised in history, who have slain (by more refined methods) their tens of thousands. I wonder if Father Adam or Mother Eve had ever taught him (or known themselves) the sacredness of human life? Certainly Cain had never been taught the precepts that later became the ten commandments; he never heard the exhortations of the prophets; he was ages ahead of the precepts and revelations of the Gospel. His question, "Am I my brother's keeper?" was the incredulity and surprise of a new idea. Any fair-minded jury would make allowance for his time and upbringing.

But I can personally make no such liberal case for some Cains of our own day. For they and we have available the teachings of Jesus, the experience of the ages, the knowledge of moral values. We know we are our brother's keepers: we dodge the full responsibility.

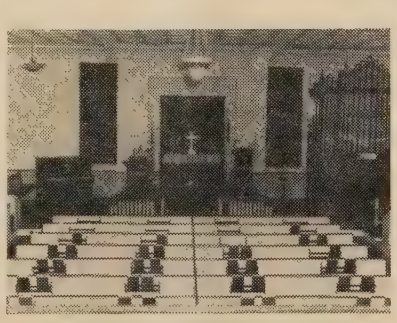
The man whose company delves into a continent's rich resources for the building of his commerce or industry, yet leaves "the native" a pittance of wealth, gives enough schooling to serve the master's need and enough religion to bind him to the status quo, only feigns surprise when asked, "what about your servant-brother's welfare?" The man whose hate or fear, or lie assassinates character and submerges a child of God or a race created by him, sells and slays his brother for what profits nothing. The "man of power" whose pressured tariff strangles a craft, whose diplomatic jockeying provokes a war, whose vote is cast for personal expediency: with only mock tears can he protest he is not his brother's keeper.

These are the Cains who have brought a curse upon our lives and our times. These are the Cains for whose profession of "Christianity" God does not have respect. These are the Cains who bring upon us all the contempt of the great masses of the world's impressed, and underprivileged, and dependent peoples. These are the Cains who give cause for the communist's taunts, and encourage him in his base designs. These are the Cains who have led "civilization" to the precipice of suicide.

These Cains, within our own society, are the anti-Christ against whom we must struggle today and tomorrow — or be overcome.

The Miracle At Townsend

Herbert F. Fulton



Some years ago, a famous author named Charles Sheldon wrote a book called "The Miracle at Markham." . . . I am paraphrasing his title and using this same thought to show again, today, that the difficulty we face in church life in many of our communities is not always the indifference outside so much as the problems within the Christian Church — problems due not so much to frictions as to tendencies to "lower one's sights" and lose the vision of what may be accomplished by a full measure of teamwork.

It is always wise for a pastor and his parishioners to study sincerely the history of their town or village, to see what its weaknesses or achievements have been in the past. This year marks the 100th Anniversary of the organization of the Methodist church in Townsend, and, therefore, as we glimpse our past history, is is a good time to take spiritual inventory.

The early settlers were a religious folk and, as one historian said: "Their great aim was a pure religion combined with an independent Church." After subduing a wilderness, they built a church. (Later in 1804, this church was moved, piece by piece, to the center of town, where it still stands, overlooking a lovely Common which was given to the town by the Methodist church. "a city set on a hill" which "cannot be hi For many years it was the religious and center of town. Here town meetings held, and here colored slaves worshipp entering a special door and sitting in c pews, which still may be seen in the gallery."

In 1804, a Methodist Society was or ized in the nearby community of Lu burg. In 1849, the pastor in Lunenb the Rev. Horace Houlton, a man noted conducting revivals out of which many pe anent churches came into being, repo to his home church that there were g movements and reformations in Towns and Pepperell. The year 1849 marked commencement of Methodist work in To send. By 1850, there were 40 active me bers and a church school of 40 members. the Conference of 1850, Pastor Moul was appointed to the double parish of L enburg and Townsend. This same year, settled here in Townsend, being its fi resident Methodist pastor.

For awhile after the organization in 18 there seemed to have been a struggle to ke the movement going. Old records tell us t in 1863, "Interest was low. Members d interested." The Rev. Burtis Judd, appoint in 1865, had, to his amazement, been i formed on arriving in Townsend that he w not wanted. The presiding Elder had be told "not to send a preacher as there w no one to preach to and that they could n possibly sustain a minister." . . . But M Judd remained two years and was paid a sa ary of $700. By 1870, however, all repor stated that progress was being made.

When this church was organized in 185 it was in strict accordance with the disc plinary requirements for that period, vaca cies to be filled according to the Disciplin or usage of The Methodist Episcopal Churc In 1860, a change in the original records the Trustees took place, setting the tren for a controversy which raged unceasingl and which controlled all elections of Trustee until the past few years. This record rea that "Article 3" voted to strike out th words, "Discipline and usages of the Meth odist Episcopal Church," and insert "that al vacancies may be filled in the Board o Trustees at any legal meeting held for tha purpose." Only recently, the pastor wa asked if all Trustees should not be electe by the Board of Trustees each year. Ho unfortunate that many issues of this typ could not have been settled whenever il legal actions were taken!

The purchase of a parsonage seemed t have been on the agenda of the church fo many years. In 1877, it was voted to buil a parsonage. In 1878, action was postpone In 1882, another committee was elected, an in 1886, a pastor, after moving several tim in the community at last, becoming wearie packed up his books and moved to a ne

h. Finally, after 34 years the present onage was purchased in 1942, by a gift the "D. Daniels Estate."

e said, at the beginning of this article, not always is the indifference outside uch at fault as tendencies to lower our s within the Church. For many years church was on the "Supply List," being lied from Lunenburg, Groton or igh students. All of these brave men ed enthusiastically; however, until few of them lived in town. They were handicapped by meager living condi- and depressions within the local in- ies. Since then, while some pastors have here, they have supplied on a week-end . Industrial trends discouraged the ling of new homes and such handicaps usly affected the life and the financial ition of the church. It was necessary to ect the upkeep of both church and par- ge, as whatever income came from the wments of the church was used to pay ent expenses.

e situation in 1948-49, was most serious the common opinion was that it would much better to vote to close the church er than to continue under so many de- ing circumstances. Good judgment pre- d in the end, however, and with the ort of the District Superintendent and Officials of the New England Conference, ding the Bishop, Townsend became a time pastorate. At least two full years spent creating a spirit of hope and pro- s. For example, in 1949, a dark cloud of t as to the future of the Church set in, atening to destroy the efforts of a heroic ority. However, this doubt was ultimate- vercome by setting new goals for repair- property and building the membership, ther with meeting, insofar as possible, New England Conference requirements, in the minimum salary conditions.

1949 our church advanced another step its discovery of the one resource essen- to the attempt to rebuild courage and note the program of the church — the eration of the people with new faith in future.

he first meeting of the Trustees agreed three-year program of improvement and Official Board approved. This called for mplete overhauling and redecorating of sanctuary; removal of the old choir loft a new cross and candlesticks. Also in- ded in this program was the building of ew garage; the painting of the exterior the parsonage; the painting of the in- or of the church vestry and the removal 60 dead pine trees. In fact, the original edule, arranged for three years, was com- ted in two years. All major repairs are plete at present.

t has been quite obvious for some years t too much dependence has been placed income from invested funds. Conse- ently, encouragement was given to a united effort to secure enough pledges so that if the income should be reduced, the church could still sustain itself through voluntary offerings. This goal was nearly achieved in the fall of 1951, when pledges covering $3300 were made and a moderate sum was drawn from the invested fund income held by the New England Conference. All bills for the year are paid with money in every Treasury, and it is sincerely hoped that this year will see a new quota for World Service adopted and paid.

What of the future? Looking forward in this, the 100th Anniversary year, the lessons to be drawn from the past are that when a church is eager to move forward with a revitalized faith in God and the will to do, the ways and means are provided. Recently, over 200 new homes have been built here. Growth has begun and will continue, with new people arriving and a new spirit in action.

The interest now being shown and the generous sacrifices being made are clearly indicated in the recent floodlighting of our church tower, which tells the community that "a city set on a hill cannot be hid."

Thirst For Understanding

Today's widespread hunger for spiritual understanding — as reflected in record public demand for the Bible and for books and articles on religion — was underscored at the annual meeting of The Mother Church, The First Church of Christ, Scientist, in Boston, Masachusetts, last week.

Arthur Hall, circulation director of the *Chicago Daily News,* addressing the worldwide circulation staff of *The Christian Science Monitor* at a session in connection with the annual meeting of the denomination, said that "a significant change in reading habits is under way right now. There is tremendous public interest in books and articles on religion."

Langley Carleton Keyes, Boston advertising executive and readability specialist, told some 1,500 workers that "Men want something better than complex philosophies and confusion. They want religion. . . . They want it the way Jesus taught it. . . . All men become thinkers when they are reached where they are by the clear expression of the truth about God and man."

The annual meeting of the denomination brought together 7,500 Christian Scientists from throughout the world. They heard their Board of Directors declare that spiritual understanding alone can pierce today's corruption in government and world confusion, and lead mankind to lasting safety and security. "Not numbers nor human might, but truth — spiritual understanding — is the power that will mold the world's destiny," the directors declared.

Named President of The Mother Church for the coming year was Lt. Col. Robert Ellis Key of London, England, associate editor of the Christian Science religious periodicals. He has been active in the religion for more than 40 years, including service as practitioner, lecturer and authorized teacher. "While war and destruction have been associated with the first half of the twentieth century, there was also progress and spiritualization," Col. Key said, "and progress and spiritualization will mark the succeeding years." Other officers reported on the far-flung activities of the denomination, which has branch churches and societies throughout the United States and in 41 other countries.

Relief totalling $200,000 was voluntarily contributed by Christian Scientists to aid sufferers in the Kansas-Missouri Valley flood last summer, Roy Garrett Watson, treasurer of The Mother Church, reported.

The overseas relief division of the denomination reported approximately $46,000 worth of used clothing was sent to Christian Science churches in Austria, France, Germany, Great Britain, Indonesia, Italy, the Netherlands, Norway, and Greece, and to individuals in Finland, Korea, and Yugoslavia. Food parcels approximating $13,000 were also sent to these countries.

The Christian Science camp welfare department disclosed that 14 Christian Science chaplains — four of them in Korea — are currently on active duty with troops. In addition, more than 360 civilian camp welfare workers, serving as Christian Science practitioners, are ministering to hospitalized veterans and members of the armed forces.

Distribution of Bibles by The Christian Science Publishing Society — one of the world's largest distributors of the Bible — reached an all-time peak.

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PERSONS

The Rev. and Mrs. William D. Hudson of the Methodist Church at Peterborough, N. H., announced the birth of a son, Benjamin Dimmick. Professor Charles M. McConnell is the maternal grandfather. Benjamin is named for his great-grandfather, one of Ohio Methodism's leaders a generation ago.

Fifteen interfaith leaders of Watertown, N. Y. took part in a testimonial dinner honoring Dr. George Harlan McClung, who retired at this year's session of the Northern New York Conference. His past fourteen years have been in the pastorate of Asbury Church of Watertown, where he will continue to live.

Mrs. H. Lewis Hardy was received as an accepted supply at the recent Maine Annual Conference, and was appointed by Bishop Lord to the Methodist Church in Skowhegan, Me. Mrs. Hardy has been a public speaker for the Woman's Society of Christian Service, corresponding secretary for the New England Conference Woman's Home Mis- secretary of the W.S.C.S. She and her husband had been active in the Auburndale and Framingham Churches.

Mrs. Annabel S. Chaffee, 79, died on May 30th at her home in Warwick, Mass. She was the widow of the late Wilbur G. Chaffee, former pastor of Grace Methodist Church in Cambridge. She is survived by her son, George A. Chaffee of Warwick; two grandchildren, George A. Chaffee, Jr., and Rufus J. Chaffee; and an aunt, Mrs. M. G. Goldsbury of Florida.

Judge Henry R. Van Deusen was honored at a testimonial dinner at Elm Park Church, Scranton, Pa., on May 25th. The occasion marked his retirement from the judiciary council of The Methodist Church, which became official at the recent General Conference in San Francisco. Present at the dinner were Dr. Henry Hitt Crane of Detroit, Dr. Milton F. McKenney, superintendent of the Scranton District, and Dr. Benjamin Livingston DuVal, pastor of Elm Park Church.

The Rev. Charles T. Allen, superintendent of the Worcester District, New England Conference, was recently called to New Castle, Pa., to attend the funeral of his mother, Charlotte Rich Allen, widow of the late Rev. Clarence E. Allen, who died in Meadville, Pa., May 28th, after a brief illness. Following her husband's death in 1942, after his nearly 50 years in the Methodist ministry, Mrs. Allen lived in Newton, Mass., and joined the Newton Methodist Church, where her son was then pastor. At the time of her death, she was a member of the Erie Conference Cribbs Home in Conneautville, Pa. Funeral services were held at the Home, May 30th, with committal services the following day in Pontiac, Mich. Besides her son, she is survived by a daughter, Mrs. Fred B. Walrath, New Castle, Pa.; and four grandchildren.

New District Superintendent

Dr. H. Daniel Hawver

Dr. H. Daniel Hawver, former pastor of The Methodist Church in Newton Centre, Mass., was appointed superintendent of the Boston District by Bishop John Wesley Lord at the recent session of The New England Annual Conference of The Methodist Church.

Lillian May Burt

Elmo F. Young

Mrs. Lillian May Burt, wife of Charles E. Burt, of 13 Hawthorne Street, Springfield, Mass., passed away on Friday, May 16th, 1952. In January of next year she would have been a member of the Asbury First Methodist Church of Springfield for fifty years.

In her home, her church, and as a member of several church-related organizations and agencies, Mrs. Burt constantly expressed her love for others, her interest in the finer things of life, and her great faith in and love for God. She had a special zeal for missions, and for over forty years she was one of the most interested supports of the Loyal Workers Group, an organization of her local church which sought to support a native missionary in India. For over thirty-five years, she worked tirelessly in the church school, teaching and influencing the many children and young people with whom she came in contact. In recent years she was in charge of the "cradle roll" department of her church, and likewise kept in constant t with the shut-ins of the home departm

As an active member of the Women' ciety of Christian Service, she held se offices that kept her in contact with the on the local, district, and conference She was a familiar personality to be see annual conference sessions and other m ings of the church at large.

Mrs. Burt possessed such a beautiful acter, such a gracious personality, and su radiant spirit that she was deeply loved many friends who will miss her for a time to come.

David H. Hickey

Brig.-Gen. David Hickey of 15 Fairm St., Malden, a chaplain in two wars and tired pastor of Robinson Memorial Meth ist Church, Malden, Mass., died on June in John Adams Hospital, Chelsea. He 66 years old. He had served both the Am can Legion and Veterans of Foreign War state chaplain. He had been retired onl few weeks. In addition, he was a mem of the Malden Housing Authority, serv his second term.

He was born in Parrsboro, N. S., the of the Rev. David Hickey, once president the Nova Scotia Methodist Conference. was graduated from Boston University Sch of Theology and joined the New Engla Methodist Conference in 1911.

Many Pastorates

He had held various Greater Boston pa orates. During World War I he was signed to the Transport Service and w chaplain of the ship taking President Woo row Wilson to the Versailles Peace Confe ence. During World War II he attend Harvard's chaplain school and served as cha lain of the USS Mariposa.

Gen. Hickey was senior chaplain of th Harbor Defense of Boston, and had for mo than a generation been a National Guar chaplain, in which service he held the ran of brigadier-general.

He served the Massachusetts departmen American Legion, as its chaplain in 192 and 1925. He was state VFW chaplain i 1949 and 1950.

He had served as pastor of Methodis churches in Lynn, South Boston, Springfield West Roxbury and Salem. He went to th First Methodist Church in Medford in 1920 remaining four years; and served St. Paul' in Lynn for seven years. He was awarde the Conference Scholarship to Palestine i 1936. Discharged from the Army in 1945 he was assigned to the Robinson Memori Church in Malden, and had served it unti his retirement.

Headed Rotary Club

During his stay in Medford he was presi dent of the Medford Rotary Club. He wa an honorary member of Rotary Internation

of the West Roxbury-Roslindale Kiwanis . He was a past president of the Lynn s Club and of the Boston Clerical Club. was a past master of Gen. Henry Knox ge, A. F. & A .M.

e leaves his wife and a son, Robert H., Glastonbury, Ct. The funeral was held 8th at 2:30 p. m. in Robinson Memorial rch. The Rev. William Gunter, pastor he Reading Methodist Church, was as- d by the Rev. Harry Belmont Hill, or of Center Methodist Church, Malden, the Rev. Archiver Strait, superintendent he Lynn Methodist District.

ynote Speaker

ean Walter G. Muelder of Boston Uni- ty's school of theology has been named erence lecturer for the Southern Calif- a-Arizona Conference of The Methodist rch, to be held at the University of Red- s, Redlands (Calif.) June 17-22. The on University Dean, member of the ld Council of Churches' "Commission of notable clergy and laymen delegated to yze Christianity's place in the world to- will deliver five evening lectures and special speeches during the conference. ecial significance is given to Dean Muel- s position as conference lecturer, which coincide with the retirement of Bishop es C. Baker of the Southern California- zona area, a Boston University school of logy graduate of 1908. Dean Muelder's talk will be in part a special recognition he retiring bishop.

ean Muelder's five speeches will be "The sonal Word of God," June 17; "Chris- ity as Communication," June 18; "Christ Daily Work," June 19; "The Challenge Property and State," June 20; and "Chris- Faith and the World Crisis," June 21. June 20th, he will also address the Social ion Chapter of the conference, and on following day he will talk to all pre- isterial students at the conference.

.S.C.S. Notes

Louise Richardson

he Lynn District Woman's Society of istian Service is the first district to be hundred per cent organized, with every rch having a Woman's Society, Byfield g the last group. This district also has newest society, for immediately after the nation of a Methodist church group in Lexington area last month, 27 women re installed as a Woman's Society of istian Service by Mrs. Ebert Holt, the rict president.

* * * *

Mrs. F. Nelson Bridgham, conference presi- t, has send this account of "Family Day" Rolling Ridge, with her thanks to all o contributed to its success, especially to husbands for their co-operation:

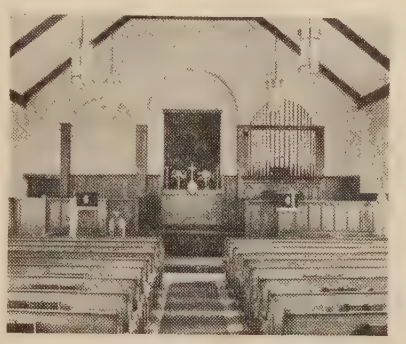
"Two hundred and fifty people braved the storm warnings on Saturday, May thirty-first, and went to Rolling Ridge. Fortunately, it cleared after luncheon, so the auction was held on the lawn.

"The amateur auctioneers, Mr. F. Nelson Bridgham, the Rev. and Mrs. Lorimer Sargeant, Mrs. Francis C. Wilson, and Mr. Merkel kept the bidding lively. Among the items sold were vacuum cleaners, electric toasters, and irons, dishes, writing paper, pictures, mirrors, tables, brushes, figurines, aprons, toys and books. Home-made cakes brought spirited bidding by the men.

"The happy group stayed until the last article was auctioned. The money taken in was given to the Rolling Ridge treasurer."

75th Anniversary Observance

Milton M. Lavery



White River Junction
Church Chancel

The Methodist Church of White River Junction, Vermont, celebrated the 75th anniversary of the founding of the society during the week of May 18-25. The Rev. Harold W. Buckland, Burlington district superintendent, preached on Sunday, May 18th, on the theme, "Measuring the Church."

The fellowship banquet held on May 20th featured short greetings from former pastors who were able to attend, including the Rev. Seymour H. Smith, retired, in whose honor the souvenir historical booklet was dedicated. Mr. Smith was pastor of the church from 1910-16 and is a faithful attendant at all the services of the church.

The anniversary sermon on Sunday, May 25th, was preached by Dr. Emory S. Bucke, editor of Zions Herald, who declared that the church "in the community stands in defiance of the mediocre standards of the world."

During the pastorate of the Rev. Cranston Clayton, 1936-44, extensive alterations were made to the interior of the church and the center-pulpit replaced by the present divided chancel.

To meet the new opportunities of servicing an expanding church school, the church is completing plans for the construction of an adjoining parish hall, which will double the classroom facilities and provide new equipment for the church social activities.

EVENTS

The Rev. John Snook Jr., pastor of Crawford Memorial Methodist Church of Winchester, Mass., has been invited to be the speaker at the Springfield, Vermont High School graduating exercises on June 11th, and at the Montpelier Vermont High School commencement Friday, June 13th at the city hall auditorium.

Bishop John Wesley Lord announces the transfer of the Rev. Henry M. Ratliff, Jr., from the New Hampshire Conference to the New England Conference, effective June 1st, and his appointment to Covenant Church, Worcester, and North Grafton, Mass., also effective June 1st. Mr. Ratliff, who came to New Hampshire from Tennessee in 1947 and has served at Woodsville since that time, will succeed the Rev. John J. R. Held, who has supplied this double charge for the last two years, and now returns to the Middle West after two years of graduate study in Boston University.

Dr. Lynn Harold Hough of New York, former dean of Drew Theological Seminary, and Mrs. Hough sailed for England June 4th on the Queen Elizabeth. The dean's summer preaching schedule includes the following world-known pulpits: June 22nd, Wesley Memorial, Oxford; June 29th, Wesley's Chapel, City Road, London; all July Sundays, Wellington Church, Glasgow; August 3rd and 10th, Carr's Lane, Birmingham; August 17th, Central Hall, Birmingham; August 24th and 31st, St. Giles Cathedral, Edinburgh. Among Dr. Hough's other speaking engagements is the Kiwanis Club of Glasgow. The Houghs will sail for home September 10th.

Bishop John Wesley Lord, resident in the Boston Area, will address the annual dinner of the Ocean City, N.J., Tabernacle Association, to be held at the Flanders Hotel, Ocean City, on June 20th, and will open the summer season at the Tabernacle by preaching there on Sunday morning and evening, June 22nd. Other summer preachers include Bishop Fred P. Corson, Bishop W. Earl Ledden, President F. G. Holloway of Drew University, U. S. Senator John Sparkman of Alabama, Governor Theodore R. McKeldin of Maryland, Professor E. G. Homrighausen of Princeton, Dean Robert MacGowan of Florida Southern College, the Rev. Ross H. Stover, the Rev. John R. Hart, the Rev. Robert B. Whyte, the Rev. John A. McElroy, the Rev. J. Wallace Hamilton, and the Rev. Frederick E. Maser. Bishop Fred P. Corson is the honorary president.

Prayers In Korea

PAUL F. DOUGLASS

Prayers speak any language when men address God. Every man understands in his own tongue. Here are some examples from Korea:

AN ORPHAN

In the refugee crowded city of Pusan, ox carts pass jeeps and bulldozers along the main thoroughfare. Women balancing bundles on their heads and babies on their backs, shuffle in their rubber slippers around G.I. boys with steel helmets over their crew cuts and rifles on their shoulders. All day and all night the homeless flow on and on in endless procession.

Late one afternoon a little Korean orphan boy was sitting in my room while I was reading my New Testament. In my testament was a copper cross that had been given to me but a few days before in Peoria, Illinois after a Lenten lecture I had given at the Y.W.C.A. When the orphan lad saw the cross he folded his hands and asked hopefully, "You pray?" I nodded and he bowed his head and I bowed mine. For five sustained minutes the little Korean boy led the most devout period of prayer I had ever experienced.

A G.I. PRAYER

Seoul is a magnificent city in springtime with cherry blossoms and wild azalias blooming. However, it is also a silent, deserted city of crumbled buildings pounded into rubble by bombs.

One Sunday among the twisted steel and stone wreckage of a building I knelt beside a G. I. boy at an improvised altar and took communion. Around us Korean boys aimlessly hurled bricks down through the shallow shell of the building and airplanes roared overhead. An Army Chaplain from Florida administered the Sacrament, and as the bread was passed the soldier beside me whispered this prayer:

"O God, make my life and my sacrifice count for peace as yours did before me, O you, my pal, you Prince of Peace."

A PROFESSOR'S PRAYER

A thousand granite steps above the city of Seoul, on a mountain height, stand the ruined pagodas of the Shinto shrines. Here for decades the Koreans were compelled to do their duty to the official Japanese religion. The great stone gates had been split in two by gunfire while sandbags still remain as a grim reminder of the last combat. The pool where pilgrims washed their hands before presenting themselves at the shrine was empty, while the air-raid shelter built for the Shinto priests was filled with water.

As a professor and I stood on the high peak before the broken granite rails watching the jet planes roar off beyond the horizon and looked back at the Han River, the professor by my side closed his eyes and I heard him say: "O God, thank thee for freedom to worship thee."

A PRESIDENT PRAYS

I was invited to an evening meal at the palace of Syngman Rhee, President of the Republic of Korea. The flowers in the garden were in full bloom and beautiful. However, all the furniture in the residence had been removed by the communists during their two successive invasions of the capital city of Seoul. In the little dining room hastily converted from a writing desk, the President, his wife and I had placed before us a bowl of rice, wafers of fried sea weeds and tea.

The President said: "We always begin our meals with a silent prayer in each his own way." We bowed our heads as the building shook from the detonation of a land mine in a demolition yard.

Prayer is a universal language. God is everywhere where man addresses Him.

The Marines On Vieques

JOHN KENNETH VINCENT

Methodist Prints

J. K. VINCENT AND PUERTO RICAN YOUTH

Vieques, the island off the coast of Puerto Rico where the division of home missions and church extension operates a Methodist project, is also the amphibious training base of the United States Navy and Marine Corps. More than 20,000 servicemen visit the island of only 10,000 population annually.

Spring military amphibious maneuvers are under way now. Thousands of soldiers are visiting this little island, where there are only three recreational centers (ours) other than bars and houses of ill fame. The war camp fund has been cut, and we badly need contributions for work among these men. When the second Marine division had units on Vieques from the first of September until the fifth of November, the little town was unable to hold the number of servicemen on liberty "to paint the town red." Townsmen greeted Marines with armed enthusiasm, as there was move in the economy that is paralyzed during non-maneuver months of the year.

Beer arrived in volume as high as 2 cases a day. Rum and whiskey ran in volume, but at higher prices. Unfortun the young serviceman who didn't partic ly want to "paint the town" often fel step with his buddies. A Methodist ister's son, too drunk to walk, sorrow told the pastor of his bar-to-bar expl Commercialized vice, unheard of in no times in Vieques, imported all the wo needed for the unholy business.

Such was the scene confronting Vieques Methodist Church, but its mem did not despair. The church has the eq ment, spiritual power, and consecr young people who are willing to witness their faith. The MYF girls would walk streets and plaza in groups handing mimeographed invitations to attend chu services, sports or recreation programs in community centers.

Among the projects now operating on island are a thriving church, two chap (including Culebra), nine preaching poi six youth fellowship groups, and the best ganized amateur sports program in Pue Rico. The Methodist sports organization Vieques includes baseball, softball, volleyb basketball, and Golden Gloves boxing, w schools and classes in each sport.

Two community centers, four basketb courts with lights, three milk stations (fu tioning in co-operation with the gove ment), and two medical centers (one a ministered by Public Health) are servi people of Vieques. A co-operative housi project, a trading store for used clothing a missionary barrel distribution center, a te acre demonstration farm and tractor for c operative farming, a community garag welding and woodworking craftshop, and a airplane used as an emergency ambulan to carry patients over the rough Vieques Pa sage to adequate hospitals are other feature of the program.

These are some of the Methodist service the young servicemen can see on the islan of Vieques. The church choir visits th chaplain's services in camp and often in th open field. Methodist Girl Scout troops an the Methodist Youth Fellowships talen shows travel from area to area to entertai the boys — to tell them something of th real Vieques, of the church and its activi ties and what Christ means to them.

Reaction to these shows is an overwhelm ing flow of good will toward the people o Vieques. Sometimes in the fall maneuver entertainers kept going for four hours, th boys never tiring of good clean fun. Durin the last weeks of the fall maneuver, th Armed Forces YMCA added their goo strength and personnel to help keep th morale high and the spirit Christian.

oscow Hits Komsomol

ONDON — The Moscow Radio broadcast arp attack on the Komsomol youth move- t in the Soviet Republic of Georgia for nitting school children to follow reli- s practices. Accusing the communist h group of failing to exercise proper su- ision over the children, the station said: ome pupils actually go to church and to God to help them in their studies. It t be assumed that those who waste time going to church get low marks in and stay down for a second year — with 's help. The presence of superstition and ious prejudices are danger signals for Komsomol movement."

ashington Diary

UEL W. IRWIN

esident Truman may have bumbled ewhat liberally in his word-output, like wash" about State primaries, "hooey" t a number of items, and "asininity" ing to the criticisms of the Reconstruc- Finance Corporation. Then there was tenacious belief in Finnigan and Nunan e revenue discrepancies (both of whom dropped through the bridge like the ellers in the Vision of Mirza) and Boyle, onal Secretary of the Democratic y, along with the personal physician who 't know that cotton was a "commodity" that it shouldn't be speculated in on stock market, and the military adjutant figured in the deep freeze favors for ds, just like the Republicans did in the es of quick freezes at their Lincoln Day er.

erhaps Mr. Truman's closer aides were fly to blame for their erroneous bits of ce. And in all this rough-house over nue, bribery and the like, it was the tical appointees, many with unmistakable es, that let him down. Then the Ro- Catholic bishops who spoke to us all well about morality in public life were t two years late to do anything helpful him on Senator McCarthy and his ti- s; besides the pages were already full of es they surely should have recognized, uding Hannigan, Moran and O'Dwyer. Truman would seem to have been un- monly unalert in discovering who was ghing him down; and in Washington to hour it is a hard job to get down to r bottom on who did it.

estimony goes on in the Revenue Bureau ing room to declare that "two more mink coats are flushed out of the government's scandal closet," but the public has grown fairly tired of it all, and has come to realize that these moral depredations have been the work of a miserable but measurable few — a few without a conscience on greed and getting, and without honor toward their country and its President.

Some Basic Problems Ahead

Facing us now is the serious matter of the steel strike. The Administration deemed the industry profit-minded and to be without just consideration for the national needs and seized the mills. A District of Columbia judge ruled that the seizure was beyond the presidential powers. The District Court of Appeals declared a desire to take more time and over-ruled the judge in his go-ahead program.

In the long test, the workers usually win out, but the system of bitter competition is disheartening. In the end it puts both industry and labor into Government hands, a sort of initial dictatorship, which any respectable free enterprise doesn't want. Perhaps some sort of collective collaboration, a widening community co-operative action must take over in the realm of tooth and claw, strike and lock-out. *The Catholic Worker* ventures that along with management there must be participating ownership of the worker in the factory and of the consumer who is to be affected by industrial decision. Some of the wisest sense keenly the ills of our sort of blow-fish economy that encourages the ups and downs of depression, inflation, prosperity and inequality. "What we need," declared Bishop Edgar Blake in his address on the Good Samaritan, "is democracy in industry, in society, in government; Christian democracy that will see to it that those who invest their lives in industry shall share its profits as well as those who invest only their money."

"We appeal to men to look for the best in Methodism and not for the worst, to give to the church the lift of faith rather than the load of doubt. We want for all of us only the liberty wherewith God hath set us free. And when Methodists cannot make up their minds about any issue before them, their place is on their knees and the answer is to be found in the discovery of the mind of Christ."

* * * *

From the Episcopal Address delivered at the General Conference of The Methodist Church, 1952.

In the Church Field

The 33rd Annual Meeting of the Associated Church Press held its session recently in Washington. The program was rich and constructive and on such themes as "The Moral Issue in the World Today," by David Lawrence of *U.S. News*, "The Record in Korea," by Harold E. Fey of *The Christian Century*, and "Protestant Strategy and the Vatican," by John A. Mackay of Princeton. These especially dynamic addresses, off the record, might well have been heralded country-wide. Perhaps this is a fitting time for the Church to shout aloud its warning and its saving directive guidance. The vice-president of the organization, Editor Emory Stevens Bucke, was unable to attend the conclave owing to his duties connected with the General Conference in San Francisco.

The Hebrew Congregation Entertains

Some 300 members of the D. C. Ministerial Union were guests of the Hebrew Congregation of Rabbi Gerstenfeld on May 12th. The lecture of the morning session was given by Dr. Jacob Rader Marcus, Professor of Jewish History at the Hebrew Union College, Cincinnati, Ohio.

Dr. Marcus outlined the social, political, cultural and spiritual background that afforded the environment of the youthful Jesus. He declared that the school and the synagogue were quite one and the same, and that the training of youth was most thorough in the books of Moses, of the Psalms and the Prophets. He dwelt on the wisdom of Jesus in restating some of the old and impossible laws of the Pentateuch, and clothing them in the law of love. One sensed almost he might inquire of the scholarly Rabbi: did he not also believe?

Perhaps no such attitude of rapprochement of Jew with Christian has been manifested here as in the session of "The Institute on Judaism for the Christian Clergy" at the Shoreham Hotel.

The chief speaker of the luncheon period was Dr. Wilson Compton, U.S. State Department, Administrator of International Information, including the now strengthened Voice of America. The guest of honor at the luncheon was Mr. Barney Balaban of motion picture management. Mr. Balaban had recently presented the first hand-written copy of Lincoln's Emancipation Proclamation to the New York Avenue Presbyterian Church, the church where President Lincoln often worshipped.

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COVER PHOTO

The 1952 Class of 60 students was graduated from the New England Deaconess Hospital's School of Nursing on Tuesday, May 20th at John Hancock Hall in Boston. This class is the fifty-fourth to be graduated from the School.

Shown in our cover photo are a few of the graduates: (l. to r.) Barbara McKee, Portsmouth, Rhode Island; Joan Cook, Beverly, Mass.; Jeanne Rife, Zephyrhills, Florida; Evelyn Reynolds, North Sedgwick, Maine; and Carol Carr, Oak Bluffs, Mass.

Cornerstone Ceremonies

Cornerstone ceremonies for the New England Deaconess Hospital's New Central Building were held at the intersection of Pilgrim and Deaconess Roads in Boston at 12 noon on Tuesday, May 27th. The street in front of the construction was crowded at that hour with trustees, staff members, employees and nurses — and building workmen stood by to watch the proceedings.

Bishop John Wesley Lord, president of the board of trustees, presided and gave the benediction. The Rev. George A. Fallon of Worcester gave the opening prayer. Other speakers included Dr. Elliott P. Joslin, physician-in-chief emeritus, whose subject was a "Glimpse of the Past." Dr. Frank H. Lahey, surgeon-in-chief emeritus, told of the "New England Deaconess Hospital in 1908 and Now," and William B. Snow spoke about "Co-operative Fund Raising."

Ralph Thompson, chairman of the building committee, laid the cornerstone, into which he placed a copper box containing the following items: A letter from Warren F. Cook, executive director, to "whoever opens this box;" annual reports of 1950 and 1951; nurses' annual statement, as of this date; copies of the constitution and by-laws of the hospital and the medical staff; copies of *The Pulse* (employees' newspaper), March and May, 1952; photostatic copy of the first admission sheet, the first day of the Deaconess Hospital; copy of *The Sixth Decade,* which is a brief history of the hospital from its beginning, containing statements and pictures showing the development of the hospital through the years; copy of *Serving The Patient;* copy of the program of the Cancer Research Institute, opening on June 5, 1951; copy of *Glad To See You!* (employees' handbook) and *Information,* a booklet for patients; pictures of the ground-breaking for this building, and the program of the cornerstone laying; and copies of the daily press of this date.

The following letter was put into the hospital's corner stone by Dr. Warren F. Cook, superintendent, to be read whenever some future generation rebuilds the hospital:

To whoever opens this box —

Dear Friend:

I do not know you. If I did, I might know better how to write. In fact, you may not yet be born as I write this, but I thought you might like a word from those of us who are building this structure, and hope great things from it. When you open this box, this building will be out-moded, but for us today it is the last word in modern hospital construction and has in it all the newest gadgets for convenience, comfort, and care of the patients.

This building will centralize all services for the hospital which have been scattered in several buildings. There were two main operating suites — one on Deaconess IV and one on Palmer V. There was also a cystoscopic room on the second floor of the Deaconess building. X-ray was in both the Deaconess and Palmer — on the second floor of Deaconess and the first floor of Palmer. Administration was in all three buildings — admitting, cashiering, record rooms, kitchens, etc. We are all looking forward to occupying these new quarters with great expectation.

The cost of this structure will be more than $3,500,000. With the completion of the Cancer Research Institute, this will make the worth of the Deaconess Hospital approximately $10,000,000, and will add to its efficiency about one-third. It will add to the bed capacity approximately 25 per cent, enabling us to serve 2500 more patients..

Hospitals are facing a hard time these days, because of rising prices, but the length of stay of patients is so much shorter than it was 25 years ago and the time for convalescence is so shortened, that the overall cost of illness is not much increased, if any. It is difficult to get people to accept this, however, because the daily cost is high. Our cost today is approximately $21.50 per day.

We have no difficulty, however, in getting patients. Many of them come from long distances — last year from every state in the Union and eighteen from foreign countries. Our staff is world known.

Our great difficulty right now is a shortage of nurses. All hospitals are experiencing this. The main reason is that the birth rate in the early thirties — the great depression years — was so low that not enough young people are in the population today to meet the needs. We, however, do not have trouble getting students, but our trouble is holding on to those graduated. There are so many opportunities. Government and government hospitals are one of our great competitors. As in industry, they pay much higher wages.

The new building will increase our bed capacity from 300 to nearly 400, and except for nursing, we expect to service the larger hospital with about the same number of employees. This is the economy we hope to achieve with the new building. The b ing is built with foundations to carr more stories so bed floors can be adde we hope they have been.

Times are pretty tough in the world days, but by the time you open this box world will either be better or civiliz will be extinct. We have faith to be that the brotherhood of all men wil nearer. I am sorry I cannot give you address for reply.

God bless you and good luck.

WARREN F. Coo
Executive Dire

The Homemaker's Corner

MRS. HARRY A. BURNHAM

The Forgotten Ingredient

In the excitement and glamour of gra tion exercises, a few people receive the plause and sit in the limelight. First, course, and rightly so, are the member the graduating class. Through years of centration and many discouragements, find themselves, at last, with the cheris diplomas in their hands.

Beside them on the platform are the lege dignitaries. One would think, to l at them, that they had done all the wo well, they have done their share, and rece their just acclaim. Then, down on the fl in the front seats, are the fathers and m ers, the sisters and sweethearts, even grand-parents — let's not forget them! — proud and happy and a bit weepy.

But back in the shadows, unnoticed a unsung, is a great multitude of mere teach perhaps teachers away back in the gramm school, or even the first grade. Amo them are some whose character and patie stamped their marks on the minds of frig ened, bashful, even backward pupils.

Sometimes graduates, while reminisci will say, "Do you remember Miss Gray? S helped me more than any teacher I ev had." But it stops there. No note goes Miss Gray saying, "Today I graduated fro college, thanks to you. You will never kno how happily I remember your kindness a helpfulness."

Being on both sides of the fence, I c speak with feeling. Looking over an o plush album of the late 1800's, I came acro a picture of Della. A friend said, "Wh that looks like a woman I saw recently i an old lady's home." Investigation prove that Della was indeed the same person wh was a pupil in the first school I ever taugh What a visit we had. She said some ve nice things to me, which would have helpe unspeakably if I had heard them durin some of the discouragements in my teachin years. Well, it was nice to hear them no although belatedly.

A letter to that teacher of long ago, wh may be in an old lady's home, will be che ished far beyond the effort it will cost yo

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esley's "Schismatics"

ontinued from Page 2)

thodists of today. At the same time, it ognizes the schismatical trend of Wesley's . It cannot seek reunion at the expense its fundamental Catholic nature. Do thodists want such bishops as we have, Catholic priesthood, confirmation admin- red according to Catholic practice, and aments whose validity is guaranteed by apostolic succession of the ministry? If reunion is near.

H. J. Mainwaring,
Wollaston, Mass.

iscellaneous Advertisements

OR RENT OR FOR SALE — 5-room furnished cottage, electric refrigerator, 90-foot water-front, Lake Lashaway, East Brookfield (12 miles below Worcester). RENT — $100 per month; SALE — $4,800. The Rev. Percy M. Hickcox, 41 Trinity Ave., Lynn, Mass.

OTTAGE FOR SALE — 35 Central Ave., Asbury Grove, Mass. Price, $500. Contact Mrs. Grace E. Thurston, 35 Willow Ave., West Somerville 44, Mass. Phone SO 6-0873.

Twin Area Calendar

(Boston and New York Areas)

June 11-15 — Northeastern Jurisdictional Conference, Harrisburg, Penna.

June 16-21 — Northeastern Jurisdiction W. S.C.S. school of missions and Christian service.

June 20-27 — N. H. Conference M.Y.F., annual Institute, Geneva Point Camp, Winnepesaukee, N.H.

July 8-15 — W.S.C.S. School of Missions, Mt. Sequoyah, Fayetteville, Ark.

July 12-13 — Wesleyan Service Guild, Mt. Sequoyah, Fayetteville, Ark.

July 21-25 — Maine Conference Pastors' School, Lake Narrows, Winthrop, Me.

July 27-August 3 — Jacksonville (Me.) camp meeting.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

Spencer And Tower To Head Commission

The Rev. Harry C. Spencer of New York was elected executive secretary of the Radio and Film Commission of The Methodist Church at a special meeting of the commission held in Chicago, May 27th, at the call of the chairman, Bishop Donald H. Tippett. To serve in close relationship to Mr. Spencer, the Rev. Howard Tower of Nashville was made associate secretary and director of program and production.

These elections became effective June 1st when the commission, by vote of the recent General Conference, came under the support of World Service. A little less than two cents of each World Service dollar is to be earmarked for Methodism's general program of radio, television and films.

While the commission was created by order of the 1948 General Conference and has been in effective operation for more than three years, it was not provided with a budget. Its staff and program, up to this time, have been the joint contribution of the boards which maintained audio-visual departments.

Mr. Spencer, the new executive, has been on the staff of the Board of Missions for 17 years, and with the division of education and cultivation since unification. The past seven years he has headed the audio-visual department. He was educated in Willamette University, Garrett and Harvard University. His membership is in Rock River Conference.

Mr. Tower, the associate, is an alumnus of De Pauw and Boston Universities. Since 1945 he has been secretary of the department of audio-visual education of the division of the local church. Previously, he was executive secretary of the Board of Education of the New England Southern Conference, and served several Massachusetts pastorates. During the past three years he has been chairman of the staff of the Radio and Film Commission.

The 26 members who met in Chicago voted enthusiastic approval to the report on radio coverage at San Francisco. This included a series of three transcribed newscasts by Dr. Walter W. Van Kirk, produced in co-operation with Methodist Information, which were carried by 478 stations; several services on the 180 southern stations of the Methodist Hour; a CBS "Church of the Air" network program, two short-wave programs beamed to South America and two to Europe and one or more broadcasts daily on Bay Area stations and West Coast networks, using conference visitors from all parts of the world. The Commission made a tape recording of all General Conference proceedings and motion pictures of the outstanding events and leaders.

Lexington Conference

Detroit, Mich. — The idea that war is "inevitable" was scored, and the "trend toward militarism in our nation" was condemned in the report of the Conference Commission on World Peace of the Lexington Annual Conference, which met in Detroit at the Scott Methodist Church, May 20-25. The Conference, which was presided over by Bishop Edward W. Kelly, Sr., St. Louis, adopted unanimously the report of the peace commission, read by its chairman, the Rev. Louis A. Timmons, of Pontiac, Mich.

Ministers and members of the churches of the Conference were urged to write the President and congressmen, urging the defeat of proposed legislation for Universal Military Training. The report urged the adoption of civil rights legislation and the giving of "increased technological and economic assistance to the destitute, and starving millions of Africa and Asia."

The signing of loyalty oaths and the violation of other constitutional rights of citizens contained in the McCarran and Smith Acts were declared to be undemocratic by the report.

The Conference heard the Rev. Clarence T. R. Nelson, Indianapolis, declare in his fifth annual report as executive secretary of the Conference Board of Education: "I am proud to be a member of The Methodist Federation for Social Action (Unofficial); a prophetic group of earnest workers for a better social order, wherein will abide righteousness and brotherhood. The day will come again when the General Conference and the rank and file of the membership of our Church will commend the efforts of the Federation for the stands it is taking today on both domestic and foreign issues. It is nothing new for prophets and workers who seek to change the status quo, to be kicked, stoned and even crucified. They crucified Jesus, the Christ, you know!"

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